

**FINAL INVENTORY**  
**of the Microfilmed Manuscripts of the**  
**ST. MARK'S CONVENT**  
**JERUSALEM**

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Project Sponsored by the National Endowment for the Humanities  
and the Mormon Archeology and Research Foundation

**Manuscripts in Syriac, Garshuni, Arabic**  
**April 16, 1990**

Brigham Young University  
Harold B. Lee Library  
Provo, Utah, U.S.A.

September 28, 1995



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[Notes: **SMJ**= abbreviation for the manuscripts of St. Mark's Convent, Jerusalem. This is a working copy of the inventory. There are missing pages in both the indexes and the inventory itself because of bad computer data. These will be corrected in the future. G. Gillum]

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 SMJ 3-6-6 (7th treatise): **كتابات الأربعة**  
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 SMJ 3-9-m(5) (excerpt): **كتابات الإحصاء**  
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- *al-īthiqūn*: SMJ 3-7.

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- *al-tawārīkh*: SMJ 3-8-1.

## LIST OF SYRIAC TITLES

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 SMJ 3-9a: **ܟܬܒܬܐ ܕܐܪܒܐ ܟܬܒܬܐ**  
 SMJ 3-9a: **ܟܬܒܬܐ ܕܐܪܒܐ ܟܬܒܬܐ**  
 SMJ 2-12-5: **ܟܬܒܬܐ ܕܐܪܒܐ ܟܬܒܬܐ**

*Kronografiya*: SMJ 3-9a.

*Ktaba d-awsar raze*: SMJ 3-4.

*Maktbanut zabne*: SMJ 3-9a.

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# CONCORDANCE OF MANUSCRIPT NUMBERS

SMJ 1-1	MS. No. 2	Baumstark No. --
1-2	4	--
1-3	8	1
1-4	31	--
1-5	42	1*
1-6	46	10*
1-7	50	5*
2-1	51	--
2-2	36	--
2-3	37	--
2-4	109	--
2-5	110	--
2-6	96	10
2-7	129	3*
2-8	44	--
2-9	49	18*
2-10	113	--
2-11	116	--
2-12	219	30*
2-13	248	--
2-14	98	14
3-1	53	--
3-2	199A	38*(A)
3-3	199B	38*(B)
3-4	41	--
3-5	183	19*
3-6	184	--
3-7	188	--
3-8	210	35*
3-9	211	36*
3-10	54	--

MS. No. 2	SMJ 1-1	Baumstark No. --
4	1-2	--
8	1-3	1
31	1-4	--
36	2-2	--
37	2-3	--
41	3-4	--
42	1-5	1*
44	2-8	--
46	1-6	10*
49	2-9	18*

50	1-7	5*
51	2-1	--
53	3-1	--
54	3-10	--
96	2-6	10
98	2-14	14
109	2-4	--
110	2-5	--
113	2-10	--
116	2-11	--
129	2-7	3*
183	3-5	19*
184	3-6	--
188	3-7	--
199A	3-2	38*(A)
199B	3-3	38*(B)
210	3-8	35*
211	3-9	36*
219	2-12	30*
248	2-13	--

Baumstark No. 1	SMJ 1-3	MS. No. 8
10	2-6	96
14	2-14	98
1*	1-3	8
3*	2-7	129
5*	1-7	50
10*	1-6	46
18*	2-9	49
19*	3-5	183
30*	2-12	219
35*	3-8	210
36*	3-9	211
38*(A)	3-2	199A
38*(B)	3-3	199B

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1300	2-4
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1417/8	2-6
1474	3-4
1474/5	2-13B
1496/1503	3-9
1505/6	2-8A
1549	1-1
1553	3-5
1554	2-11
1675	3-10A
1724	3-7
1734	3-2; 3-3
1788/9	2-12
1852	1-6
1889	2-8B
1890	1-7
1899	3-8



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         Severus of Antioch: SMJ 1-5-4e.  
 Miracle of the Virgin Mary: SMJ 2-13B-3.  
 Notes:  
     On the names of the angelic choirs: SMJ 2-12-9.  
     On the number of the angelic choirs: SMJ 2-12-8.  
 Questions:  
     Of the Fathers (2): SMJ 2-13B-2.  
     That a disciple asked of his master (10): SMJ 2-13B-12.  
 Seven prayers that are prescribed to us: SMJ 2-9-3g.  
 Stories:  
     A delightful portrayal: SMJ 2-9-3b.  
     Of a jeweler: SMJ 2-9-3c.  
     Of a God-fearing merchant who had a beautiful wife: SMJ 2-9-3a.  
     Of the fallen and repentant virgin: SMJ 3-3-b115.  
     Of the finding of the head of John the Baptist: SMJ 3-3-b56.  
     Of the icon of Christ made by the Jews of Tiberias: SMJ 3-2-b46.  
     Of the merciless patriarch, Petrā the African: SMJ 3-2-b38.  
     Of the two findings of the Holy Cross: SMJ 3-3-b51.  
 Anthony the Great: Rite of clothing with the monastic habit: SMJ 2-10C-i.  
 Athanasius of Alexandria: Life of St. Anthony the Great: SMJ 3-2-b2.

Barhebraeus: see Gregory Abū al-Faraj Barhebraeus.

Baršauma: Continuations of the *Maktbanut zabne* of Gregory Abū al-Faraj Barhebraeus: SMJ 3-9b and 3-9c.

Basil of Caesarea: Questions of Basil and Gregory: SMJ 2-13B-11.

Bible. Arabic (Garshuni):

Old Testament:

Genesis: SMJ 1-5-1a (with commentary).

Exodus: SMJ 1-5-1b (with commentary).

Leviticus: SMJ 1-5-1c (with commentary).

Numbers: SMJ 1-5-1d (with commentary).

Deuteronomy: SMJ 1-5-1e (with commentary).

Psalms: SMJ 1-3.

Bible. Syriac:

Old Testament:

Genesis: SMJ 1-2-1a.

Exodus: SMJ 1-2-1b.

Leviticus: SMJ 1-2-1c.

Numbers: SMJ 1-2-1d.

Deuteronomy: SMJ 1-2-1e.

Joshua: SMJ 1-2-2.

Judges: SMJ 1-2-3.

Psalms: SMJ 1-3.

Psalms 23, 26, 132: SMJ 2-5-m(8).

Pss. 148:6-149:6: SMJ 3-5-m(9).

New Testament:

Matthew: SMJ 1-4-1a; 2-2B-1a.

Mark: SMJ 1-4-1b; 2-2B-1b.

Luke: SMJ 1-4-1c; 2-2B-1c.

John: SMJ 1-4-1d; 2-2B-1d.

Acts: SMJ 1-4-3b; 2-2B-3.

Romans: SMJ 1-4-5a; 2-2B-6a; 2-3-b1.

I Corinthians: SMJ 1-4-5b; 2-2B-6b; 2-3-b2.

II Corinthians: SMJ 1-4-5c; 2-2B-6c; 2-3-b3.

Galatians: SMJ 1-4-5d; 2-2B-6d; 2-3-b4.

Ephesians: SMJ 1-4-5e; 2-2B-6e; 2-3-b5.

Philippians: SMJ 1-4-5f; 2-2B-6f; 2-3-b6.

Colossians: SMJ 1-4-5g; 2-2B-6g; 2-3-b7.

I Thessalonians: SMJ 1-4-5h; 2-2B-6h; 2-3-b8.

II Thessalonians: SMJ 1-4-5i; 2-2B-6i; 2-3-b9.

I Timothy: SMJ 1-4-5j; 2-2B-6j; 2-3-b10.

II Timothy: SMJ 1-4-5k; 2-2B-6k; 2-3-b11.

Titus: SMJ 1-4-5l; 2-2B-6l; 2-3-b12.

Philemon: SMJ 1-4-5m; 2-2B-6m; 2-3-b13.

Hebrews: SMJ 1-4-5n; 2-2B-6n; 2-3-b14.

James: SMJ 1-4-4a; 2-2B-4a.

I Peter: SMJ 1-4-4b; 2-2B-4b.

II Peter: SMJ 1-4-4c; 2-2B-4c.

I John: SMJ 1-4-4d; 2-2B-4d.

II John: SMJ 1-4-4e; 2-2B-4e.

III John: SMJ 1-4-4f; 2-2B-4f.

Jude: SMJ 1-4-4g; 2-2B-4g.

**Biblical apocrypha:**

**Old Testament:**

151st Psalm: SMJ 1-3-4 (in Syriac and Garshuni).

**New Testament:**

Apocalypse of Paul: SMJ 2-13B-14.

Assumption of St. John the Evangelist: SMJ 3-3-b55.

Assumption of the Virgin Mary: SMJ 3-3-b54.

Life of the Apostle Thomas: SMJ 3-5-9.

Story of the Twelve Apostles: SMJ 3-3-b52.

**Biblical introductions:**

To the Acts of the Apostles: SMJ 1-4=3a.

To the Pauline Epistles: SMJ 2-3a.

**Biblical translations:**

**Harkleian:**

Deuterocanonical Catholic Epistles: SMJ 1-4-4d,e,f,g; 2-2B-5a,b,c,d.

Four gospels: SMJ 1-4-1.

Passion harmony: SMJ 1-4-2; 2-2B-2.

Passion Week lections: SMJ 2-2B-2.

Peshitta: All other Syriac biblical texts; see Bible. Syriac.

Yūsuf al-Fayyūmī: Pentateuch: SMJ 2-8 (unrevised).

Bishārah, monk: translator of the collected lives of the saints: SMJ 3-2; 3-3.

**Church of the East (Chaldean/Nestorian Church):**

*Incipits* of troparia: SMJ 2-11-m(6).

Pontifical ritual: SMJ 2-11.

**Consecrations:**

Altar place with oil: SMJ 2-11c

Instruction concerning the wood of the altar tablet: SMJ 2-11b.

Altar place without oil: SMJ 2-11e.

Instruction concerning the reconsecration of an altar place that  
has been defiled by accident: SMJ 2-11d.

**Ordinations:**

Archdeacon: SMJ 2-11q.

Bishops: SMJ 2-11n.

Gospel lection for the ordination of bishops: SMJ 2-11a.

Catholicos: SMJ 2-11p.

Deaconesses: SMJ 2-11s.

Lectors, subdeacons and deacons: SMJ 2-11h.

Priest *shakhara*: SMJ 2-11t.

Priests: SMJ 2-11i.

Instruction concerning ordinations: SMJ 2-11g.

**Prayers:**

For the reconciliation of penitent excommunicated persons: SMJ 2-11x.

For the translation of a bishop from one see to another: SMJ 2-11u.

**Rites:**

Appointing chorbishops: SMJ 2-11r.

- Clothing monks: SMJ 2-11j.
- Institution of abbots: SMJ 2-11m.
- Perfecting bishops: SMJ 2-11o.
- Signing the chalice: SMJ 2-11f.
- Tonsuring monks: SMJ 2-11k.
- Tonsuring nuns: SMJ 2-11-l.
- Prayer for the midnight office of Sunday: SMJ 2-11-m(7).
- Cyriacus of Antioch, Patriarch:
  - Profession of faith: SMJ 2-7-2c.
  - Responses to ten questions of Deacon Isho' of Tarmanaz on certain biblical passages: SMJ 2-7-2b.
  - Treatises:
    - On the gospel parable of the net that was cast to the right side: SMJ 2-7-2-a2.
    - On the leper whom our Lord cured: SMJ 2-7-2-a3.
    - On the oblation of the New Testament, in answer to the question of Walid and Isho': SMJ 2-7-2-a4.
    - On the passions of avarice and fornication: SMJ 2-7-2-a5.
    - On the passions of the desire of domination and vainglory: SMJ 2-7-2-a6.
    - On the providence of God: SMJ 2-7-2-a1.
    - That the souls of men do not precede their bodies: SMJ 2-7-2-a3.
- Cyril II Ibn Laqlaq, Patriarch of Alexandria:
  - Kiṭāb al-mu'allim wa-al-tilmīdh*: SMJ 3-5-2; 3-6-1 (fragment); 3-6-16.
  - Kiṭāb al-ru'ūs*: SMJ 3-5-1.
- Daniel of Salah:
  - Commentary on the Psalms: SMJ 1-6.
  - Letter from him to Rabban Yohannan: SMJ 1-6b.
  - Letter to him from Rabban Yohannan: SMJ 1-6a.
- Dawid Bar Pawlos:
  - Scholion on the preservation of the correct pronunciation of Syriac.
  - Skolion mettol atwata meshtahlpanyata*: SMJ 2-12-5.
- Dionysius Bar Salibi:
  - Commentary on the Acts of the Apostles: SMJ 1-7-c.
  - Commentary on the Catholic Epistles: SMJ 1-7e.
  - Commentary on the Pauline Epistles: SMJ 1-7d.
  - Commentary on Revelation: SMJ 1-7b.
  - Introduction to St. Paul: SMJ 1-7f.
- Dionysius the Areopagite: Epistle to Timothy on the martyrdom of Sts. Peter and Paul: SMJ 3-3-b53.



Efrem the Syrian (St.):

Homilies:

For Easter Sunday: SMJ 3-1n, ff. 204b-211b.

For Monday of Passion Week: SMJ 3-1-f1.

For Palm Sunday: SMJ 3-1d.

For vespers of Passion Friday: SMJ 3-1i

On Mary and Joseph and the reproach they suffered from the Jews: SMJ 3-6-13.

On the birth of John the Baptist: SMJ 3-6-12.

On the reception of the Mysteries: SMJ 3-1n, ff. 211b-219b.

Life of St. Abraham Qidonaya: SMJ 3-2-b22.

Eudochos, Rabban: Syriac lexicon: SMJ 2-12-1.

Gregorius Abū al-Faraj Bar 'Ebraye, Mafrian (Barhebraeus):

Abridged text of the Anaphora of St. James: SMJ 2-14-d1.

*Kitāb al-īthīqūn*: 3-7.

*Ktaba d-awšar raze*: SMJ 3-4.

*Maktbanut zabne*: SMJ 3-9a; 3-9d.

Gregory of Nazianz (St.): Homily on the destruction of this world and the departure of the soul from the body: SMJ 2-13B-13.

Helladius of Caesarea: Miracles of St. Basil: SMJ 3-3-b63 to 69.

Isaac (of Antioch):

Homilies:

For the feast of the Annunciation: SMJ 3-6-17.

For the Nativity of Christ: SMJ 3-1b.

For the mass of the Thursday of the Mysteries: SMJ 3-'h.

On the baptizands: SMJ 3-1c.

Isaiah of Scete:

Autobiography: SMJ 3-2-b45.

Treatises:

On the Incarnation and crucifixion of Christ: SMJ 2-7-1c.

On the redemptive death of Christ: SMJ 2-7-1a.

That God is good by nature: SMJ 2-7-1b.

Isho'yahb Bar Malkon: Liturgical canons for ordination ceremonies: SMJ 2-11w.

Isho'yahb III of Adiabene, Patriarch of the Church of the East: Rite for consecrating an altar place with oil: SMJ 2-11c.

Iwannis: Answer to a question on the condition of a dead person after burial: SMJ 2-13B-2b.

Iyāwānnīs (St.): Life of St. Bayt al-Shuhadā': SMJ 3-2-b39.

James of Edessa:

Answer to a question of Bishop Severus on God's omnipresence: SMJ 2-13B-2a.

Letter to George of Sarug (on points): SMJ 1-5-7.

Letter to an unnamed correspondent on points: SMJ 1-5-6.

James of Sarug:

Homilies:

On charity: SMJ 2-9-3d.

On the Assumption: SMJ 3-1p.

On the benefit of the Eucharist to the dead in the next world: SMJ 3-6-3.

On the cherub and the robber: SMJ 3-1k.

On the dispute of Satan with our Lord: SMJ 3-6-10.

On the entry of Christ into the Temple on the arms of the old man Simeon: SMJ

3-6-11.  
 On the Good Thief: SMJ 2-13B-9.  
 On the resurrection of the dead: SMJ 3-6-14.  
 On the text, "What does it profit a man if he gains the whole world but loses his soul?": SMJ 3-6-8.  
 Life of St. Daniel of Galash: SMJ 3-2-b27.  
 John Chrysostom (St.):  
 Homilies:  
 For Palm Sunday: SMJ 3-6-4.  
 On repentance: SMJ 3-6-2.  
 On the supper of the Mysteries and on the footwashing: SMJ 3-6-5.  
 John the Physician: Life of St. John the Anchorite: SMJ 3-3-b50.  
 John the Short (St.): Life of Anba Bishoi: SMJ 3-2-b5.  
 Leontius of Naples: Lives of Sts. Simeon the Fool and John: SMJ 3-2-b35.  
 Marginalia:  
 Apostrophe on the world: SMJ 3-1-m(2).  
 Counsel for good health: SMJ 2-13B-m(4).  
 Curses on the stealers of the manuscript: SMJ 2-4-m(10,12).  
 Epiptaphs for a scribe: SMJ 2-13B-m(3); 3-6-m(1).  
 List of books owned by Catholicos 'Abdisho' of the Church of the East: SMJ 2-11-m(8).  
 Model address to someone in authority: SMJ 1-2-m(1).  
 Notes:  
 About the copying of the manuscript: SMJ 1-1-m(1,2).  
 On human and divine judgment: SMJ 1-2-m(2).  
 On the apostasy of Patriarch Severus Isho': SMJ 2-6-m(3).  
 On the death of Patriarch Basilios and the succession of Patriarch Behnam Hadlaya in 1444/5: SMJ 2-6-m(8).  
 On the destruction of churches in Tabriz, Erbil and Baghdad in 1295/6, and on the relief afforded Christians by the invasion of Qāzān in 1299/1300: SMJ 2-4-m(7).  
 On the massacre of the Armenians by Sultan 'Abd al-Hamīd in 1895: SMJ 3-8-m(2).  
 On the relationship of Cleophas to St. Joseph: SMJ 1-5-m(4).  
 On the vanity of the world: SMJ 2-8-m(3).  
 Numerical riddles: SMJ 2-9-m(3,5).  
 Pious sayings: SMJ 3-5-m(6).  
 Prayers:  
 For the departed: SMJ 3-3-m(1).  
 For the scribe: SMJ 2-4-m(9).  
 For the scribe's family: SMJ 3-10B-m(1).  
 To Christ: SMJ 3-1-m(1).  
 Records:  
 Of a six day storm in 1571: SMJ 3-9-m(4).  
 Of a meteor and a violent thunderstorm without rain in 1503: SMJ 3-9-m(3).  
 Of the ordination of Patriarch Basilios in Cairo in 1421: SMJ 2-6-m(7).  
 Reflections on the Trishagion: SMJ 3-6-m(6).  
 Registers of those ordained: SMJ 2-4-m(1,2,3,13); 2-5-m(1); 2-6-m(9); 2-10C-m(1,2,4).  
 Riddles: SMJ 2-9-m(3,5); 2-13B-m(2).

Sketch of the life of the Mafrian Gregory Abū al-Faraj Barhebraeus: SMJ 3-9-m(5).  
 Spiritual aphorism: SMJ 2-13B-m(5).  
 Syriac alphabet: SMJ 1-3-m(1); 3-6-m(2).  
 Syrian months: SMJ 3-6-m(5).  
 Verses:  
     In honor of the Virgin Mary: SMJ 3-6-m(7).  
     In praise of the *Ktaba d-awšar raze*: SMJ 3-4-m(2).  
     On the work of the scribe: SMJ 3-8-m(1).  
 Wise sayings: SMJ 2-13B-m(6).  
 Marqus al-Darīr ibn Mawhūb Ibn al-Qanbar: Commentary on the Pentateuch: SMJ 2-8.  
 Michael I, the Syrian, Patriarch of Antioch:  
     Chronicle: SMJ 3-8-1.  
     *Kitāb al-tawārīkh*: SMJ 3-8-1.  
     Life of St. Ahai of Nicea: SMJ 3-3-b77.  
 Moshe Bar Kefa:  
     Homilies:  
         For the 1st Sunday of the Fast: SMJ 2-9-4f.  
         On the Annunciation to St. Mary: SMJ 2-9-4c.  
         On the annunciation to Zacharias: SMJ 2-9-4b.  
         On the leper whom our Lord cured: SMJ 2-9-4e.  
         On the sanctification of the Church: SMJ 2-9-4a.  
         On the temptation of our Lord by Satan: SMJ 2-9-4d.

Severus Ibn al-Muqaffa': *Kitāb al-īdāh*: SMJ 3-6-6 (7th treatise).

Severus of Antioch:

- Letter (to his flock) after his expulsion: SMJ 3-3-b78.
- Rite of signing the chalice: SMJ 2-10A-d.

Symmachus: Story of Abel and Cain: SMJ 3-6-b84.

Syrian Church:

- Creed: SMJ 1-3-3.
- Diaconal (revision of Melitene): SMJ 2-13B-1.
- Formula for an ordination epiclesis: SMJ 2-4-m(14).
- Formula for the confection of chrism: SMJ 2-4-m(5).
  - For Sundays and feasts (*fanqitho*): SMJ 2-1.
  - For the ferias of the Annunciation (Advent) and the feast of the Nativity: SMJ 3-10B.
  - For the midpoint day of the Fast: SMJ 3-10A.

Hymns:

- For communion of the Saturday of Good News: SMJ 2-13B-1-b2.
- For communion of the Thursday of the Mysteries: SMJ 2-13B-b1.
- To welcome a bishop: SMJ 2-13A-3.
- Troparion on the creation of Adam: SMJ 2-6-m(10).

Lectionaries:

- For the holy places of Palestine: SMJ 3-1 (gospels, *sedros* and homilies, in Syriac).
- Harmonized gospel of the Passion: SMJ 1-4-2; 2-2B-2 (Harkleian, in Syriac).
- Nativity: SMJ 2-2A (New Testament, in Garshuni).
- New Testament text with the liturgical lections indicated: SMJ 1-4 (Syriac); 2-2B (Syriac).
- Passion Week: SMJ 2-2B-2 (Syriac).
- Sundays and feasts: SMJ 1-1 (Old Testament and Praxapostolos, in Syriac).

Missals: SMJ 2-6; 2-10A; 2-10B; 2-14.

Anaphoras:

- Athanasius of Alexandria: SMJ 2-6-k7.
- Basil of Caesarea: SMJ 2-6-k8.
- Celestine of Rome: SMJ 2-6-k11.
- Clement of Rome: SMJ 2-6-k4.
- Cyriacus of Antioch: SMJ 2-6-k22; 2-14-d12.
- Cyril of Alexandria: SMJ 2-6-k12.
- Dionysius Bar Salibi: SMJ 2-14-d5.
- Dionysius of Athens: SMJ 2-6-k6.
- Dioscorus of Alexandria: SMJ 2-6-k13.
- Eustathius of Antioch (I): SMJ 2-6-k27; 2-14-d13.
- Eustathius of Antioch (II): SMJ 2-6-k26.
- Gregory the Theologian: SMJ 2-6-k9.
- Ignatius of Antioch: SMJ 2-6-k5.
- James, brother of the Lord: SMJ 2-6-k1; 2-10A-a; 2-14-d1 (abridged).
- James Baradaeus: SMJ 2-14-d10.
- James of Edessa: SMJ 2-6-k20.
- James of Sarug (I): SMJ 2-6-k17; 2-14-d11.
- James of Sarug (II): SMJ 2-6-k18.

John Chrysostom: SMJ 2-6-k10.  
 John of Bostra: SMJ 2-6-k16.  
 John of Harran: SMJ 2-14-d9.  
 John the Evangelist: SMJ 2-6-k2; 2-10A-b; 2-10B; 2-14-d4.  
 Julius of Rome: SMJ 2-6-k23.  
 Mark the Evangelist: SMJ 2-6-k3; 2-14-d18.  
 Marutha of Tagrit: SMJ 2-6-k32; 2-14-d14.  
 Matthew Pastor: SMJ 2-6-k25; 2-14-d7.  
 Moshe Bar Kefa: SMJ 2-6-k33; 2-14-d15.  
 Peter of Antioch: SMJ 2-6-k21.  
 Peter the Apostle (short): SMJ 2-14-d8.  
 Philoxenus of Baghdad: SMJ 2-6-k30; 2-10A-c.  
 Philoxenus of Mabbug (I): SMJ 2-6-k28; 2-14-d16.  
 Philoxenus of Mabbug (II): SMJ 2-6-k19.  
 Philoxenus of Mabbug (III): SMJ 2-6-k29.  
 Severus of Antioch: SMJ 2-6-k15; 2-14-d17.  
 Severus of Mosul: see Moshe Bar Kefa.  
 Thomas of Germanicia: SMJ 2-6-k31.  
 Timothy of Alexandria: SMJ 2-6-k14.  
 Twelve Apostles: SMJ 2-14-d3.  
 Yohannan Bar Ma'dani: SMJ 2-6n.  
 Xystus of Rome: SMJ 2-6-k24; 2-14-d6.

#### Lections:

For Easter and weekdays: SMJ 2-6i.  
 For the Saturday of Good News: SMJ 2-6a; 2-14-c1.  
 For the Thursday of the Mysteries: SMJ 2-6j; 2-14c.

Ordinary of the mass: SMJ 2-10A-a.

#### Prayers:

Of offertory: SMJ 2-6c.  
 Of the kiss of peace for the Saturday of Good News: SMJ 2-6g; 2-14-d2.  
 Of the kiss of peace for the Thursday of the Mysteries: SMJ 2-14-c2.

Rite of signing the chalice: SMJ 2-10A-2.

*Sedros* of entry: SMJ 2-6i; 2-6-l; 2-6o.

*Sogita* for communion: SMJ 2-6h.

Pontifical rituals: SMJ 2-4 (rite of Tagrit); 2-5; 2-10C.

#### Blessings:

Oil for anointing the sick: SMJ 2-5d.  
 Recited over the people: SMJ 2-4j.

#### Consecrations:

Altars, altar tablets and sanctuaries: SMJ 2-4e; 2-5f; 2-10C-o.  
 Church: SMJ 2-5e; 2-10C-f.  
 Chrism (*moron*): SMJ 2-4g; 2-5b; 2-10C-a.  
     Confection of chrism: SMJ 2-10C-a1.  
     Explanation of the consecration of chrism that is read at the  
         end of the ceremony: SMJ 2-4h; 2-10C-e.  
     Formula for the confection of chrism: SMJ 2-4-m(5).  
     Instructions for the consecration of the oils: SMJ 2-10C-m(3).  
 Oil for the anointing of those being baptized: SMJ 2-4d; 2-5c; 2-10C-b.

Vestments: SMJ 2-10C-j.

Ordinations:

Abbot or perideut: SMJ SMJ 2-4-i-11.

Deacons: SMJ 2-5-g4; 2-10C-c.

Metropolitans and bishops: SMJ 2-4f.

Priests: SMJ 2-5-g5; 2-10C-d.

Priests and deacons: SMJ 2-4c.

*'Enyane* for the ceremony: SMJ 2-5-g3.

Exhortation to those being ordained: SMJ 2-4-a,b; 2-5-g2; 2-10C-g.

Formula for an ordination epiclesis: SMJ 2-4-m(14).

Prayer of the ordaining bishop: SMJ 2-4-m(15).

Prayer for priests, deacons and bishops just ordained: SMJ 2-10C-h.

Revised ordination prayers: SMJ 2-4-m(14,15).

*Sedro* for the ordination of priests and deacons in common: SMJ 2-5-g6.

Prayers:

For an altar place defiled by pagans, barbarians or heretics: SMJ 2-4-i-12.

For someone baptized by heretics: SMJ 2-4-i-5.

For someone beginning a journey: SMJ 2-4-i-8,9.

For someone possessed by demons: SMJ 2-4-i-6,7.

For someone returning from captivity who has violated his profession of faith: SMJ 2-4k.

For someone who has violated his oath: SMJ 2-4-i-10.

For the sick: SMJ 2-4-i-1.

For those who put on the vestments of the liturgy: SMJ 2-10C-l.

For youths: SMJ 2-4-i-4.

Thanksgiving after meals: SMJ 2-5-m(7).

When entering a home: SMJ 2-4-i-3.

When entering a monastery: SMJ 2-4-i-2.

Rites and services:

Clothing with the habit of St. Anthony: SMJ 2-10C-i.

Reconciliation of a sinner: SMJ 2-5-m(6).

Tonsure of monks: SMJ 2-10C-k.

Tonsure of nuns: SMJ 2-10C-n.

Prayers:

For seeds: SMJ 2-13B-1-e3.

For the patriarch: SMJ 2-13B-6.

For the sultan: SMJ 2-13B-6.

For vespers: SMJ 2-13B-1-e1.

Of the Greek canon: SMJ 2-13B-1-e2.

Our Father: SMJ 1-3-2.

Order of the prayers and hymns of the canon: SMJ 2-13A-2.

Table prayers: SMJ 2-12-m(2) (versified); 2-13B-1d; 2-13B-1-e4.

To bless children: SMJ 2-13B-e3.

To bless the bishop's flock: SMJ 2-13B-1-e3.

Unidentified prayer of praise: SMJ 2-13B-15.  
 When a priest enters a believer's home: SMJ 2-13B-1-e3.  
 Rhymed homilies (*turgame*): SMJ 2-13B-1f; 2-13B-5; 2-13B-7.  
 Crucifixion: SMJ 2-13B-5b.  
 Dormition: SMJ 2-13B-7.  
 Easter: SMJ 2-13B-5d.  
 Epiphany: SSMJ 2-13B-1-f2.  
 Fast: SMJ 2-13B-5a.  
 Nativity: SMJ 2-13B-1-f1.  
 Ninevite Fast: SMJ 2-13B-5c.  
 Rite for the reconciliation of a penitent sinner: SMJ 2-5-m(6); 2-13A-1.  
*Sedros* that a priest learns by heart when he is ordained: SMJ 2-13B-1c.  
 Unidentified liturgical fragment: SMJ 3-5-m(10).  
 Ya'qūb of Mayāfārqīn, metropolitan: Harangue that is read out to those who are being ordained  
 deacons and priests: SMJ 2-4a (in Garshuni); 2-5-g1 (in Syriac).  
 Yohannan, Rabban: see Daniel of Salah.  
 Yohannan d-Beyt Qaddishe: Discourse on the Incarnation: SMJ 1-5-10.





**Item: 1**

**Author:**

Ff. 1b-217a: **ḥadabshabbe d-hudra d-kullah shanta men attiqta wa-hidatta.**  
*Purrash geryane d-hadbshabbe d-hudra d-kullah shanta men 'attiqta wa-hidatta.*

24

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 1

**Item:** 2

**Principal Work:** Bible. Old Testament. Genesis to Judges.

**Author:**

**Contents:**

Ff. 1b-108b: Bible. Old Testament. Genesis to Judges. In the Peshitta version. Cf. BAUMSTARK, 18 f.

1) Ff. 1b-91a : **ܟܬܒܐ ܕܘܪܝܬܐ** : *Ktaba d-Orayta*. The book of the Torah.

a) Ff. 1b-24b: **ܫܝܥܝܢ ܩܕܡܝܐ**. *Sepra qadmaya*. *Brita*. The first book. Genesis. Lacuna btw. ff. 8/9 (19:31/22:2).

b) Ff. 25a-46b: **ܫܝܥܝܢ ܩܕܡܝܐ**. *Mappqana*. *Sepra da-treyn d-Orayta*. Exodus. The second book of the Law.

c) Ff. 46b-52b: **ܫܝܥܝܢ ܕܩܗܢܐ**. *Sepra d-kahne*. The book of the priests (= Leviticus). Lacuna btw. ff. 48/49 (6:15/22:12).

d) Ff. 52b-73b: **ܫܝܥܝܢ ܕܐܪܒܐ**. *Menyana*. *Sepra d-arb'a d-Orayta*. Numbers. The fourth book of the Law.

e) Ff. 74a-91a: **ܫܝܥܝܢ ܕܡܫܐ**. *Tenyan namosa*. *Sepra d-hamsha d-Orayta*. Deuteronomy. The fifth book of the Law.

2) Ff. 91b-102b: **ܟܬܒܐ ܕܝܫܘܥ ܒܪ ܢܘܢ** *Ktaba d-Isho' Bar Nun*. The book of Joshua, son of Nun.

3) Ff. 102b-108b: **ܫܝܥܝܢ ܕܩܕܝܢܐ**, **ܫܝܥܝܢ ܕܩܕܝܢܐ**. *Spar dayyane da-Bnay Isra'eyl, d-metqre 'ebra'it Shaptaye*. The book of the judges of the Children of Israel, which is called in Hebrew Shaptaye. Unfinished at the end (13:23).

**Miniatures and decorations:**

Title headings, ff. 1b, 25a, 91b.

Occasional designs in the margins to signal divisions of the text.

**Marginalia:**

(1) F. 1a: A model address to someone in authority.

(2) F. 1a: "The judge on earth judges bodies, but God judges souls."

(3) F. 91a: Copied by the priest, Ašlan, from Mardin.

(4) F. 108b: The manuscript was renewed by Iliyās, son of the late Maqdasī, Shem'on al-Mardīnī, 15 Kānūn (I), 2099 A.Gr., during the fast of the Nativity (= 26 Dec., 1787 A.D.).

**Language(s):** Syriac.

**Date:** 16th century

**Material:** Paper      **Folia:** 108

**Lines:** 34 to 40 (ff. 1-48), 40 (ff. 49-98) and 43 (ff. 99-108)

**Size:** 28 x 19 cm.

**Columns:** 2 (21 x 6, total 13 cm., ff. 1-98) and 3 (21 x 4, total 13, ff. 99-108)

**Binding, condition and other remarks:**

Bound in leather covered wooden boards, worn at the spine. The binding is damaged.

**Manuscript Nos.:**

**Library:** 4

**Baumstark:** --

**Project No.:** JERU 0004-1-2

**Date filmed:** 1987 Dec. 21

**Reduction ratio:** 42X    **Emulsion:** Vesicular    **GSU No.:** 1512121



**Library:** St. Mark's Convent, Jerusalem

**Roll:** 1

**Item:** 4

**Principal Work:** Bible. New Testament.

**Author:**

**Contents:**

Ff. Ib, 1a-276b: Bible. New Testament. The text is abundantly annotated in the margins. In some cases the notes are so long that extra unnumbered sheets have been interleaved to contain them, btw. ff. 19/20, 26/27 and 72/73. Ff. 15ab and 107b-108a are also exclusively devoted to these notes.

1) Ff. Ib, 1a-136b: **ܩܪܝܬܐ ܕܩܪܝܬܐ ܕܩܪܝܬܐ ܕܩܪܝܬܐ** .  
*Purrash qeryane d-tarar (lege: tetra) ewangaliyon d-Maran Isho' Mshiha*. Lectionary of the four gospels of our Lord Jesus Christ. Despite the literal meaning of the title, this is a text of the four gospels. However, the continuous text is broken by titles that indicate the liturgical date or occasion when a particular pericope is supposed to be read. The text is in the Harkleian version, not the Peshitta. Cf. BAUMSTARK, 188 f., n. 6.

a) Ff. Ib, 1a-40a: **ܐܘܢܓܠܝܝܢ ܕܡܬܬܐ** *Ewangaliyon d-Mattay*. Gospel of Matthew.

b) Ff. 40b-60b, 64ba, 62a-63b, 61ba, 65a-67a: **ܐܘܢܓܠܝܝܢ ܕܡܪܩܘܫ**  
*Ewangaliyon d-Marqos*. Gospel of Mark.

c) Ff. 67b-107a: **ܐܘܢܓܠܝܝܢ ܕܩܕܝܫܐ ܕܠܘܩܐ ܡܫܒܪܢܐ**  
*Ewangaliyon qad(disha) karoza d-Luqa msabbrana*. The holy Gospel (according to) the preaching of the evangelist Luke. F. 67 is badly torn, with the loss of 1:1B-5A. The marginal notes continue, ff. 107a-108a.

d) Ff. 108b-136b: **ܐܘܢܓܠܝܝܢ ܕܩܕܝܫܐ ܕܡܪܐܢ ܝܫܘܥ ܡܫܝܬܐ ܕܐܒܝ ܝܫܘܥ**  
*Ewangaliyon qaddisha d-Maran Isho' Mshiha, karoza da-b-yad Yohannan shliha*. The holy Gospel of our Lord Jesus Christ, (in) the preaching through the apostle John.

2) Ff. 137a-148a: **ܩܪܝܬܐ ܕܩܪܝܬܐ ܕܩܪܝܬܐ ܕܩܪܝܬܐ**  
*Qeryane d-hashsha paroqaya da-Mshiha Alahan, da-mkannshin men [arba']tayhon ewangaliste [b-]yad turraša da-T'oma Harqlaya*. The readings of the redemptive Passion of Christ, our God, collected from the four evangelists through the revision of Thomas of Heraclea. This is a harmony of the four gospels for the account of the Passion. Cf. BAUMSTARK, loc. cit. and p. 20, n. 5.

3) Ff. 148b-188b: **ܩܕܝܫܐ ܕܥܕܬܐ ܕܫܠܝܗ** *Praksis da-tre'sar shlihe qaddishe*. Acts of the twelve holy apostles.

a) Ff. 148b-149a: **ܕܥܬܐ ܕܟܬܒܐ** . *'Ellta da-ktaba*. The cause of the book (i.e. why the book was written).

b) Ff. 149b-188b: Text. It is in the Peshitta version.

4) Ff. 188b-205a: **[ܐܓܪܬܐ ܩܬܠܝܩܐ]**. [*Aggrata qatoliqas*]. The Catholic Epistles. James, I Peter and I John are in the Peshitta version

a) Ff. 188b-192a: **ܐܓܪܬܐ ܕܝܥܩܒ ܫܠܝܗ** *Aggarta d-Ya'qob shliha*. Epistle of the apostle James.

b) Ff. 192a-196b: **ܐܓܪܬܐ ܕܡܫܝܚܐ ܕܥܕܬܐ ܕܫܠܝܗ** *Aggarta d-Petros, reysa da-shlihe*. Epistle of Peter, Prince of the Apostles (= I Peter).

c) Ff. 192a-196b: **ܐܓܪܬܐ ܕܝܫܘܥܐ ܫܠܝܗ** *Aggarta d-Yohannan shliha*. Epistle of the apostle John.

d) Ff. 200b-203a: **ܐܓܪܬܐ ܕܡܫܝܚܐ ܕܫܠܝܗ** *Aggarta d-tarteyn d-Petros shliha*. The second epistle of the apostle Peter.

e) F. 203ab: **ܐܓܪܬܐ ܕܡܫܝܚܐ ܕܫܠܝܗ** *Aggarta d-tarteyn d-Yohannan shliha*. The second epistle of the apostle John.

f) Ff. 203b-204a: **ܐܓܪܬܐ ܕܝܫܘܥܐ ܫܠܝܗ** *Aggarta da-tlat dileh d-Yohannan*. The third epistle of the same John.

g) Ff. 204a-205a: **ܐܓܪܬܐ ܕܝܫܘܥܐ ܫܠܝܗ** *Aggarta d-Ihuda shliha*. Epistle of the apostle Jude.

5) Ff. 205b-276b: **ܐܓܪܬܐ ܕܡܫܝܚܐ ܕܫܠܝܗ** *Aggrata 14 d-Pawlos shliha*. The 14 epistles of the apostle Paul. In the Peshitta version.

a) Ff. 205b-219b: **ܐܓܪܬܐ ܕܡܫܝܚܐ ܕܫܠܝܗ** Epistle to the Romans.

b) Ff. 219b-232b: **ܐܓܪܬܐ ܕܡܫܝܚܐ ܕܫܠܝܗ** *Aggarta qadmayta da-lwat Qorintaye*. The first epistle to the Corinthians.

c) Ff. 232b-241a: **ܐܓܪܬܐ ܕܡܫܝܚܐ ܕܫܠܝܗ** *Aggarta da-lwat Qorintaye d-tarteyn*. The second epistle to the Corinthians.

d) Ff. 241a-245b: **ܐܓܪܬܐ ܕܡܫܝܚܐ ܕܫܠܝܗ** *Aggarta da-lwat Galataye*. Epistle to the Galatians.

e) Ff. 245b-248b, 256b-255b: **ܐܓܪܬܐ ܕܡܫܝܚܐ ܕܫܠܝܗ** *Aggarta da-lwat Appesaye*. Epistle to the Ephesians.

f) Ff. 255b-252b: **ܐܓܪܬܐ ܕܡܫܝܚܐ ܕܫܠܝܗ** *Aggarta da-lwat Pillipisaye*. Epistle to the Philippians.

g) Ff. 252b-249b: **ܐܓܪܬܐ ܕܡܫܝܚܐ ܕܫܠܝܗ** *Aggarta da-lwat Qawla'saye*. Epistle to the Colossians.

h) Ff. 249ba, 257a-258b: ܐܓܪܬܐ ܕܐܠܦܬܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ . *Aggarta da-lwat Tassaloniqaye qadmayta*. The first epistle to the Thessalonians.

i) Ff. 258b-260a: ܐܓܪܬܐ ܕܐܠܦܬܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ . *Aggarta d-tarteyn da-lwat Tassaloniqaye*. The second epistle to the Thessalonians.

j) Ff. 260a-263b: ܐܓܪܬܐ ܕܐܠܦܬܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ . *Aggarta qadmayta da-lwat Timote'os*. The first epistle to Timothy.

k) Ff. 263b-266a: ܐܓܪܬܐ ܕܐܠܦܬܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ . *Aggarta d-tarteyn da-lwat Timote'os*. The second epistle to Timothy.

l) Ff. 266a-267b: ܐܓܪܬܐ ܕܐܠܦܬܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ . *Aggarta da-lwat Titos*. Epistle to Titus.

m) Ff. 267b-268a: ܐܓܪܬܐ ܕܐܠܦܬܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ . *Aggarta da-lwat Pilimon*. Epistle to Philemon.

n) Ff. 268a-276b: ܐܓܪܬܐ ܕܐܠܦܬܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ ܕܬܥܣܪܐ . *Aggarta da-lwat 'Ebraye*. Epistle to the Hebrews. Inc. at the end (12:27).

**Miniatures and decorations:**

Title headings, ff. 40b, 67b, 188b, 205b.

**Marginalia:**

(1) F. 277a: Grigorios Jirjis, Metropolitan of Jerusalem, added notes of commentary in 1887 A.D. and dedicated the manuscript to the Monastery of St. Mark in Jerusalem.

**Language(s):** Syriac

**Date:** 16th century

**Material:** Paper

**Folia:** 277

**Lines:** 31

**Size:** 27 x 17 cm.

**Columns:** 2 (21 x 5.7, total 12 cm.)

**Binding, condition and other remarks:**

Bound in leather covered boards. Ff. 1 and 5-6 are 19th century supplies. F. 67 is torn. Ff. 61, 64 and 249-256 are bound upside down and backwards to. Ff. 61 and 64 are also bound out of place.

**Manuscript Nos.:**

**Library:** 31

**Baumstark:** --

**Project No.:** JERU 0004-1-4

**Date filmed:** 1987 Dec. 22

**Reduction ratio:** 42X **Emulsion:** Vesicular **GSU No.:** 1512121

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 1

**Item:** 5

**Principal Work:** ܟܘܪܪܫܐ ܕܫܡܐܗܐ ܕܩܪܝܬܐ ܕܐܬܝܩܬܐ ܕܗܕܬܬܐ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܩܪܩܦܝܬܐ *Kurrasa da-shmahe w-da-qrayata d-'Attiqta w-da-Hdatta ayk mashlmanuta Qarqpayta*. Volume of the names and readings of the Old and New (Testaments) according to the tradition of (the Monastery of) Qarqapta.

**Author:** Anonymous.

**Contents:**

Pp. 2-296: ܟܘܪܪܫܐ ܕܫܡܐܗܐ ܕܩܪܝܬܐ ܕܐܬܝܩܬܐ ܕܗܕܬܬܐ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܩܪܩܦܝܬܐ *Kurrasa da-shmahe w-da-qrayata d-'Attiqta wa-da-Hdatta ayk mashlmanuta Qarqpayta*. Volume of the names and readings of the Old and New (Testaments) according to the tradition of Qarqapta. This is the West Syrian Masora for the correct reading of the Bible in Syriac. Cf. BAUMSTARK, 259 f. Although the title mentions only the Bible, the text actually includes readings of difficult words from a few non-biblical texts.

1) Pp. 2-153: Old Testament.

- a) Pp. 2-12: Genesis.
- b) Pp. 12-18: Exodus.
- c) Pp. 18-22: Leviticus.
- d) Pp. 22-29: Numbers.
- e) Pp. 29-35: Deuteronomy.
- f) Pp. 35-41: Joshua.
- g) Pp. 41-45: Judges.
- h) Pp. 45-53: Job.
- i) Pp. 53-64: I and II Samuel.
- j) Pp. 64-74: I and II Kings.
- k) Pp. 74-86: Psalms.
- l) Pp. 86-91: Proverbs.
- m) Pp. 91-96: Wisdom.
- n) Pp. 96-98: Ecclesiastes (Qoheleth).
- o) Pp. 98-100: Song of Songs.
- p) Pp. 100-111: Isaiah.
- q) Pp. 111-119: Twelve minor prophets.
- r) Pp. 119-133: Books of Jeremiah.



- (1) Pp. 119-129: Jeremiah.
- (2) Pp. 129-131: Lamentations of Jeremiah.
- (3) P. 131: Prayer of Jeremiah.
- (4) Pp. 131-132: 1st epistle of Baruch.
- (5) P. 132: 2nd epistle of Baruch.
- (6) Pp. 132-133: Epistle of Jeremiah.
- s) Pp. 133-141: Ezekiel.
- t) Pp. 141-146: Daniel.
  - (1) P. 141-144: Prophecy of Daniel.
  - (2) Pp. 144-145: Bel and the dragon.
  - (3) Pp. 145-146: Susanna.
- u) Pp. 146-153: Ben Sirach.
- 2) Pp. 153-200: New Testament (Peshitta).
  - a) Pp. 153-160: Acts.
  - b) Pp. 160-162: Catholic Epistles (only the three of the Peshitta: James, I Peter and I John).
  - c) Pp. 162-175: Pauline Epistles.
  - d) Pp. 176-185: Matthew.
  - e) Pp. 185-189: Mark.
  - f) Pp. 189-196: Luke.
  - g) Pp. 196-200: John.
- 3) Pp. 201-214b: **ܫܡܐܗܝܩܪܝܬܐ ܕܗܕܬܬܐ ܐܝܚܐ ܡܫܠܡܢܘܬܐ ܕܬܐܡܐ ܗܪܩܠܝܬܐ** *Shmahe w-qaryata da-Hdatta aykh mashlmanuta da-T'oma Harqlaya*. Names and readings of the New (Testament) according to the tradition of Thomas of Heraclea. Cf. BAUMSTARK, 188 f.
  - a) Pp. 201-204: Acts.
  - b) Pp. 204-209: Pauline Epistles.
  - c) Pp. 209-214: Gospels.
- 4) Pp. 215-263: **ܫܡܐܗܝܩܪܝܬܐ ܕܡܠܟܝܬܐ ܕܩܕܝܫܐ ܕܥܡܪܐܢܐ** . *Shmahe w-qaryata d-mallpane trisay shubha*. Names and readings (in the works) of the orthodox doctors.
  - a) P. 215: (Pseudo-) Dionysius the Areopagite.
  - b) Pp. 216-219: St. Basil.
  - c) Pp. 219-247: St. Gregory the Theologian (of Nazianz).
  - d) Pp. 247-249: Letters of Basil and Gregory.
  - e) Pp. 249-263: Severus (of Antioch).
- 5) P. 263: **ܫܡܐܗܝܩܪܝܬܐ ܕܝܫܘܥ ܕܡܪܝܢܐ ܕܥܡܪܐܢܐ** *Shmahe d-it b-Gelyana da-hwa 'al Yohannan, ewangelista wa-shliha*. The names that are in the Revelation

that came to John, evangelist and apostle.

6) Pp. 263-267: **ܐܘܓܪܬܐ ܕܡܪܝ ܝܥܩܒ ܐܡܥܩܘܦܐ ܕܘܪܗܝ ܡܕܝܬܐ ܡܝܬܠ ܢܘܩܝܐ**. Letter of St. James, bishop of the city of Edessa, concerning points. Cf. BAUMSTARK, 255, n. 1.

7) Pp. 267-272: **ܐܘܓܪܬܐ ܕܡܪܝ ܝܥܩܒ ܐܡܥܩܘܦܐ ܕܘܪܗܝ ܡܕܝܬܐ ܡܝܬܠ ܢܘܩܝܐ**. Letter of the same holy St. James, Bishop of Edessa, to the pious, holy St. George, Bishop of Sarug, and through him to all writers who are going to come upon this book. Cf. BAUMSTARK, loc. cit., who does not distinguish it from the preceding.

8) Pp. 272-283: **ܫܡܐܗܐ ܕܢܘܩܝܐ** *Shmahe d-nuqze* (lege: *w-nuqze?*) *d-Apīpāniyos*. Names and readings (in the works) of Epiphanius.

9) Pp. 284-292: **ܩܕܝܫܐ ܕܡܠܟܐ ܡܕܝܬܐ ܡܝܬܠ ܢܘܩܝܐ**. Interpretations of the Hebrew words and (those) of other people(s) that are included in the books of the holy prophets, which have been gathered with great diligence from the tradition of the Seventy-Two Translators and from the revision of James of Edessa.

10) Pp. 292-296: **ܡܠܬܐ ܕܡܬܒܪܢܫܢܘܬܐ ܕܡܬܬܠ ܗܝܡܢܘܬܐ ܬܪܝܫܐ ܫܘܒܗܐ ܕܐܒܗܬܐ ܩܕܕܝܫܐ** / *Mellta d-metbarnshanuta d-mettol haymanuta trīsat shubḥa d-abahata qaddishe* / *da-'bida l-Rabban Yoḥannan, nih napsha, haw b-Beyt Qaddishe metida'*, *talmideh d-Marōn*. Discourse (on) the Incarnation in view of the orthodox faith of the holy Fathers / composed by the late Rabban Yoḥannan, called Beyt Qaddishe, disciple of Maron. Not identified in BAUMSTARK.

#### Miniatures and decorations:

#### Marginalia:

- (1) P. 1: "I have 12 white **ܐܬܪܐ** and 44 **ܩܠܬܐ**."
- (2) P. 1: The deacon, Ya'qūb, son of Sulaymān, of Mošul visited Jerusalem in 1910 A.D.
- (3) P. 1: Reader's note by the deacon, Hannā, son of Khūrī Rizqallāh, Syrian of Jerusalem.
- (4) P. 200: Note that Cleophas was the brother of Joseph, spouse of the Virgin Mary.

Language(s): Syriac

**Date:** 16th century

**Material:** Paper      **Folia:** 148      **Lines:** 34

**Size:** 30 x 20 cm.      **Columns:** 2 (23 x 6.5, total 14 cm.)

**Binding, condition and other remarks:**

Bound in wooden boards covered with leather. Somewhat damaged by bookworms. The paginator failed to number the 2 pages after p. 116.

**Manuscript Nos.:**

**Library:** 42

**Baumstark:** 1\*

**Project No.:** JERU 0004-1-5

**Date filmed:** 1987 Dec. 23

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512121

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 1

**Item:** 6

**Principal Work:** تفسیر المزمیر *Tafsīr al-Mazāmīr*. Commentary on the Psalms.

**Author:** Daniel of Salāḥ.

**Contents:**

F. 1b-363a: تفسیر المزمیر ✠ كتبه دانيال الصليبي *Tafsīr al-Mazāmīr. Dāniyāl al-mu'allim*. Commentary on the Psalms. Shaykh Dāniyāl. This is the Arabic translation by 'Abd al-Nūr of the Syriac commentary. Cf. BAUMSTARK, 179, and GRAF, *Geschichte* I, 453.

a) F. 1b: Letter of Shaykh Yūhannā requesting the commentary. Inc. at the beg.  
because it was missing in the archetype.

b) Ff. 1b-3a: Response of Shaykh Daniel.

c) Ff. 3a-363a: Text.

(1) Ff. 3a-125a: Book one (Pss. 1-50).

(2) Ff. 125a-244a: Book two (Pss. 51-100).

(3) Ff. 244a-363a: Book three (Pss. 101-150).

**Miniatures and decorations:**

**Marginalia:**

(1) F. 363b: Copied by the deacon, Jirjis al-Sadādī, son of Farāḥ, from Bayt Kassāb, who  
was born in Qāstrat Sadad and was raised in Humś.

(2) Ff. 363b-364a: This manuscript was copied in Syriac letters because many of the  
Syrian Orthodox community are unable to read Arabic.

**Language(s):** Arabic (Garshuni)

**Date:** Tue., 3 Hazīrān (= 15 June), 1852 A.D.

**Material:** Paper      **Folia:** 365      **Lines:** 26

**Size:** 31 x 27 cm.      **Columns:** 1 (24 x 16, cm.)

**Binding, condition and other remarks:**

Bound in leather covered boards. The foliator has skipped ##100, 239 and 303 and has  
duplicated ##171-172 and 318-319.

**Manuscript Nos.:**

**Library:** 46

**Baumstark:** 10\*

**Project No.:** JERU 0004-1-6

**Date filmed:** 1987 Dec. 23

**Reduction ratio:** 42X    **Emulsion:** Vesicular    **GSU No.:** 1512121

Library: St. Mark's Convent, Jerusalem

Roll: 1

Item: 7

Principal Work: ܟܬܒܐ ܕܡܫܬܐ ܕܡܬܬܐ ܕܫܠܝܗ ܕܝܫܥܝܐ  
*Ktaba d-pushshaqa da-Shlihe qaddishe, 'am Gelyana d-Yohannan*  
Book of the commentary on the (books) of the holy Apostles, with the  
Revelation of John.

Author: Dionysius Bar Salibi.

#### Contents:

F. Ia, pp. 1-238: ܟܬܒܐ ܕܡܫܬܐ ܕܡܬܬܐ ܕܫܠܝܗ ܕܝܫܥܝܐ  
*Ktaba d-pushshaqa da-Shlihe qaddishe, 'am Gelyaneh d-Yohannan*  
Book of the commentary on (the books of) the holy Apostles, with the  
Revelation of John. This is the summary of the contents of the manuscript  
given at the end. According to BAUMSTARK, 296. n. 3. the entire work is  
by Dionysius Bar Salibi. In this manuscript, however, the authorship of Bar  
Salibi for the commentary on Revelation is not clear.

a) F. Ia: Contents.

b) Pp. 1-16: ܡܢ ܡܫܬܐ ܕܡܬܬܐ ܕܫܠܝܗ ܕܝܫܥܝܐ  
*Mnawata men pushshaqa d-Gelyaneh d-Yohannan*. Portions of a  
commentary on the Revelation of John. The author of the commentary  
explains that he found very little in his monastery written by the Fathers  
on this subject and was compelled to rely on the gift of the Spirit.

c) Pp. 16-67: ܡܢ ܡܫܬܐ ܕܡܬܬܐ ܕܫܠܝܗ ܕܝܫܥܝܐ  
*Pushshaqa da-Praksis ba-z'oryata / d-Mary Diyananosiyos, aw keyt Ya qob.*  
*breh da-Sliba, appesqopa d-Amid*. Brief commentary on Acts / by Mar  
Dionysius, that is, Ya'qob, son of Sliba, Bishop of Amida.

d) Pp. 67-305: ܡܢ ܡܫܬܐ ܕܡܬܬܐ ܕܫܠܝܗ ܕܝܫܥܝܐ  
*Pushshaqa dileh, pushshaqa d-ba-z'oryata,*  
*da-mkannash men mpashshqane saggi'e / l-Diyananosiyos aksnaya /*  
*d-Pa'olios shliha*. Commentary of the same, a brief commentary compiled

from many commentators / by Dionysius the stranger / on the apostle Paul.

- (1) Pp. 67-115: Romans.
- (2) Pp. 115-151: I Corinthians.
- (3) Pp. 151-178: II Corinthians.
- (4) Pp. 179-191: Galatians.
- (5) Pp. 191-205: Ephesians.
- (6) Pp. 205-215: Philippians.
- (7) Pp. 215-224: Colossians.
- (8) Pp. 225-233: I Thessalonians.
- (9) Pp. 233-238: II Thessalonians.
- (10) Pp. 238-255: I Timothy.
- (11) Pp. 255-263: II Timothy.
- (12) Pp. 263-268: Titus.
- (13) Pp. 269-271: Philemon.
- (14) Pp. 271-305: Hebrews.

e) Pp. 306-334: Commentary on the Catholic Epistles.

- (1) Pp. 306-315: James.
- (2) Pp. 315-322: I Peter.
- (3) Pp. 322-326: II Peter.
- (4) Pp. 326-331: I John.
- (5) P. 331: II John.
- (6) Pp. 331-332: III John.
- (7) Pp. 332-334: Jude.

f) Pp. 335-337: **ܩܘܡܠܐ ܕܡܪ ܕܝܘܢܝܫܝܘܫ ܕܐܡܝܕ ܕܡܪ ܕܝܘܢܝܫܝܘܫ ܕܡܪ ܕܝܘܢܝܫܝܘܫ**

**ܩܘܡܠܐ ܕܡܪ ܕܝܘܢܝܫܝܘܫ ܕܐܡܝܕ ܕܡܪ ܕܝܘܢܝܫܝܘܫ ܕܡܪ ܕܝܘܢܝܫܝܘܫ** *Pushshaqa d-Pa'olos shliha / d-Mary Diyonanosiyos d-Amid.* Commentary on the apostle Paul / by Mar Dionysius of Amida. This is a general introduction to the Pauline Epistles and was either copied out of place or was an afterthought of the author.

#### Miniatures and decorations:

##### Marginalia:

(1) P. 224: Copied by the priest, Jibrā'il, son of the deacon Īliyās, son of the deacon, Yawnān Rūlāfī. It was copied during the pontificate of Patriarch Peter III.

(2) P. 337: Copied during the pontificate of Ignatius Peter II, Patriarch of Antioch, who was ordained at Mardin, 4 Hazīrān (= 16 June).

1872 A.D., at Dayr Za'farānn. Copied by the priest, Jibrā'īl al-Kayithānī al-Mardīnī, who was ordained 6 Ayiūl (= 18 Sept.), 1887 A.D. Copied for Mār Grīgoriyos Gorgīs, lord of the see of Jerusalem, who resides in the Monastery of St. Mark.

(3) P. 338: This book and a copy of the M'ad'dana, which was copied at the same time, were dedicated (to the Monastery of St. Mark), 2 Hazīrān (= 14 June), 1890 A.D.

**Language(s):** Syriac

**Date:** 2 Hazīrān (= 14 June), 1890 A.D./2201 A.Gr.

**Material:** Paper      **Folia:** 170      **Lines:** 29

**Size:** 32 x 22 cm.      **Columns:** 1 (25 x 17 cm.)

**Binding, condition and other remarks:**

Bound in leather covered boards, with gilt ornamentation on the spine.

**Manuscript Nos.:**

Library: 50

Baumstark: 5\*

**Project No.:** JERU 0004-1-7

**Date filmed:** 1987 Dec. 23

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512121



**Library:** St. Mark's Convent, Jerusalem

**Roll:** 2

**Item:** 1

**Principal Work:** Syrian Orthodox Church (Jacobite). Hymnary for Sundays and feasts, for the Fast and for commemorations.

**Author:**

**Contents:**

Ff. 1a-222b: ≡[ܟܬܒܐ ܕܩܕܝܫܐ] . [*Ktaba d-penqita*]. Hymnary for Sundays and feasts, for the Fast and for commemorations. Cf. BAUMSTARK, pp. 45-52. The title that is pasted on the spine of the manuscript reads: ܩܕܝܫܐ ܕܩܕܕܝܫܐ ܕܬܐܢܬܐ ܕܩܕܕܝܫܐ ܕܩܕܕܝܫܐ. *Penqita d-quddash 'edta w-sawma rabba w-qaddishe*. Volume (of the hymnary) of the sanctification of the Church, of the great Fast and the Saints. However, this does not reflect accurately the contents of the manuscript, especially in its present state.

a) Ff. 1a-4b: Nativity. Inc. at the beg. Probably a lacuna btw. ff. 1/2. The manuscript doubtlessly began with the Sundays of the Dedication of the Church. F. 10 is the final leaf of the 6th gathering, so that f. 1 probably belonged to the 5th gathering. Therefore, well over 40 leaves must be missing at the beginning, which would have contained the offices for the Sundays of the Dedication of the Church and the season of the Annunciation and, perhaps, one or more commemorations.

b) Ff. 4b-11b: Mother of God.

c) Ff. 11b-17a: Slaying of the Children (Mt. 2:16-18).

d) Ff. 17a-20b: Sts. Basil and Gregory.

e) Ff. 20b-27b: Epiphany.

f) Ff. 27b-42b: Sundays after Epiphany.

g) Ff. 42b-47b: Beheading of John the Baptist.

h) Ff. 47b-52a: St. Stephen.

i) Ff. 52a-58a: [Presentation of Christ in the Temple].

j) Ff. 58b-61b: St. Barsauma.

k) Ff. 61b-66a: St. Severus of Antioch.

l) Ff. 66a-69a: Sunday before the Fast, the Sunday of the Priests.

m) Ff. 69a-127a: Sundays and weekdays of the Fast. The following commemorations are included:

(1) Ff. 77a-78a: St. Efrem.

(2) Ff. 115b-124b: Forty Martyrs of Sebaste.

(3) Ff. 124b-127a: Raising of Lazarus.

n) Ff. 127a-131a: Palm Sunday.

o) Ff. 131a-135b: Monday through Wednesday of Passion Week.

p) Ff. 135b-145a: Thursday of Passion Week, including, ff. 144a-145a, the service of footwashing.

q) Ff. 145a-148b: Friday of Passion Week.

r) Ff. 148b-151a: Saturday of Good Tidings.

s) Ff. 151a-155b: Easter Sunday.

t) Ff. 155b-180b: Eastertide liturgy in the other seven tones.

u) Ff. 180b-184a: New Sunday.

v) Ff. 184a-187b: Ascension Thursday.

w) Ff. 187b-191b: Pentecost.

x) Ff. 191b-194a: Holy Cross.

y) Ff. 194a-195b: The Prophet Elijah.

z) Ff. 195b-197b: The Apostle Thomas.

aa) Ff. 197b-198a: The Apostles in common.

ab) Ff. 198a-201a: St. James of Sarug.

ac) Ff. 201a-203a: Sts. Sergius and Bacchus.

ad) Ff. 203a-205a: St. Barbara.

ae) Ff. 205a-207b: St. George.

af) Ff. 207b-210a: Patron saint - **ܣܕܢ ܕܡܪܝܢ** .

ag) Ff. 210a-213b: **ܬܚܡܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ** *Taksa*

*d-Yaldai*

*Alaha wa-d-qaddishe wa-d-'annide gawana'it.* Common office of the Mother of God, the Saints and the departed.

ah) Ff. 213b-222b: Common offices in the other seven tones. Lacuna btw. ff. 221/222 (5th tone). Inc. at the end (5th tone).

#### **Miniatures and decorations:**

#### **Marginalia:**

(1) F. 223a: The manuscript was renewed by the monk, Hannā, son of the late Malkī Kandūr Mardīnī, in the pontificate of Mār Ghrīghūrīyūs Afrām, Metropolitan of Jerusalem, 18 Tishrīn I (= 31 Oct.), 1910 A.D.

**Language(s):** Syriac, written in modified Estrangela letters

**Date:** 9/10th century

**Material:** Vellum      **Folia:** 221      **Lines:** 23 to 37

**Size:** 28 x 19 cm.      **Columns:** 2 (20 x 7, total 15 cm.)

**Binding, condition and other remarks:**

Bound in leather covered boards. Ff. 1-11 are repaired. The foliator skipped ## 96 and 161. Ff. 222 and 223 are not numbered. The microfilmer skipped ff. 129b-130a, but realized that he had made an error and refilmed ff. 123b-133a.

**Manuscript Nos.:**

**Library:** 51

**Baumstark:** --

**Project No.:** JERU 0004-2-1

**Date filmed:** 1988 March 11

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512137

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 2

**Item:** 2A

**Principal Work:** Syrian Orthodox Church (Jacobite). Lections for the feast of the Nativity.

**Author:**

**Contents:**

Ff. 1b-4a (the leaves are not numbered): Lections for the feast of the Nativity. In Garshuni.

(1) Ff. 1b-2a: **ܒܪܡܫܐ ܕܝܠܕܗ ܕܡܪܢ ܒܥܫܐ ܕܝܠܕܗ ܕܡܪܢ ܒܝܫܪܐ. ܒܝܫܪܐ.** *B-ramsha d-Yaldeh d-Maran ba-bsar. B-Yohannan.* At vespers of the Nativity of our Lord in the flesh. In John. Jn. 1:1-17.

(2) Ff. 2a-3a: **ܕܫܦܪܐ ܕܝܠܕܗ ܕܡܪܢ ܒܥܫܐ ܕܝܠܕܗ ܕܡܪܢ ܒܥܫܐ ܕܝܠܕܗ ܕܡܪܢ ܒܝܫܪܐ. ܒܡܬܬܐ.** *D-šapra d-Yaldeh d-Maran ba-bsar. B-Mattay.* At matins of the Nativity of our Lord in the flesh. In Matthew. Mt. 2:1-12.

(3) Ff. 3a-4a: **ܡܬܬܬܐ ܕܝܠܕܗ ܕܡܪܢ.** *The Nativity of our Lord.* From the apostle Paul. Gal. 4:1-18.

**Miniatures and decorations:**

**Marginalia:**

**Language(s):** Garshuni (Arabic, written in Syriac letters)

**Date:** 19th century

**Material:** Paper      **Folia:** 4      **Lines:** 18

**Size:** 25 x 17 cm.      **Columns:** 1 (18 x 11 cm.)

**Binding, condition and other remarks:**

An unbound gathering, apparently loose in MS. 36.

**Manuscript Nos.:**

**Library:** 36(A)

**Baumstark:** --

**Project No.:** JERU 0004-2-2(A)

**Date filmed:** 1988 March 11

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512137

Library: St. Mark's Convent. Jerusalem  
Roll: 2  
Item: 2B

Principal Work: Bible. New Testament.

Author:

Contents:

Ff. 1b-273a: [ ⲛⲁⲩⲱ ⲛⲁⲩⲱⲓ ] (*Diyatqi hdatta*). New Testament. The Peshitta version, except as indicated below. Cf. BAUMSTARK, 73 f. The text is divided into pericopes, and the liturgical occasion when each is read is indicated. The Ammonian sections are numbered in the margins with Coptic numerals.

a) Ff. 1b-114a: ⲛⲁⲩⲱⲓ ⲛⲁⲩⲱ ⲛⲁⲩⲱⲓ ⲛⲁⲩⲱⲓ  
ⲛⲁⲩⲱⲓ ⲛⲁⲩⲱⲓ ⲛⲁⲩⲱⲓ ⲛⲁⲩⲱⲓ *Ewangeliyon qaddisha d-arb'a ewangeliste, Mattay, Marqos, Luqa, Yohannan*. The holy gospel of the four evangelists. Matthew. Mark. Luke. John.

(1) Ff. 1b-32b: ⲛⲁⲩⲱⲓ ⲛⲁⲩⲱ ⲛⲁⲩⲱⲓ  
ⲛⲁⲩⲱⲓ ⲛⲁⲩⲱⲓ *Ewangeliyon qaddisha karoza d-Mattay shliha*. The holy gospel (in) the preaching of the apostle Matthew.

(2) Ff. 32b-52b: ⲛⲁⲩⲱⲓ ⲛⲁⲩⲱ ⲛⲁⲩⲱⲓ  
ⲛⲁⲩⲱⲓ *Ewangeliyon qaddisha d-Marqos msabbrana*. The holy gospel of the evangelist Mark.

(3) Ff. 52b-87a: ⲛⲁⲩⲱⲓ ⲛⲁⲩⲱ ⲛⲁⲩⲱⲓ  
ⲛⲁⲩⲱⲓ *Ewangeliyon qaddisha karoza d-Luqa msabbrana*. The holy gospel (in) the preaching of the evangelist Luke.

(4) Ff. 87a-114a: ⲛⲁⲩⲱⲓ ⲛⲁⲩⲱ ⲛⲁⲩⲱⲓ  
ⲛⲁⲩⲱⲓ *Ewangeliyon qaddisha karoza d-Yohannan shliha*. The holy gospel (in) the preaching of the apostle John.

(b) Ff. 115a-142b: ⲛⲁⲩⲱⲓ ⲛⲁⲩⲱⲓ ⲛⲁⲩⲱⲓ  
*Qeryane Harqlaye d-Shabbta Rabbta*. The Harkleian lections of Great (i.e. Passion) Week. This is not merely the gospel harmony of the Passion that is read on Good Friday, but all the lections read during the week, in the Harkleian version. Cf. BAUMSTARK, 188 f.

c) Ff. 142b-178b: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Praksis da-tre'sar shlihe qaddishe*. Acts of the twelve holy Apostles.

d) Ff. 178b-189b: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Aggrata qa'toliqi*.  
*The Catholic Epistles*.

(1) Ff. 178b-182a: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Aggarta d-Ya'qob shliha*. Epistle of the apostle James.

(2) Ff. 182a-186a: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Epistle of the apostle Peter (= I Peter)*.

(3) Ff. 186a-189b: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Aggarta d-Yohannan shliha*. Epistle of the apostle John (= I John).

e) Ff. 189b-193b: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Aggrata d-la shkihan b-koll duk*. The (Catholic) Epistles that are not found everywhere. These are the epistles that are not found in the Peshitta version of the New Testament, but have been added from the Harkleian version. Cf. BAUMSTARK, loc. cit.

(1) Ff. 189b-190a: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Aggarta d-Yohannan shliha*. Epistle of the apostle John (= II John).

(2) F. 190ab: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Hreta dileh d-Yohannan shliha*. Another (epistle) of the same apostle John (= III John).

(3) Ff. 190b-192b: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Aggarta d-Petros shliha*. Epistle of the apostle Peter (= II Peter).

(4) Ff. 192b-193b: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Aggarta d-Ihuda shliha*. Epistle of the apostle Jude.

f) Ff. 193b-273a: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Pawlos shliha*. (The epistles of) the apostle Paul.

(1) Ff. 193b-207b: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Aggarta da-lwat Romaye*. Epistle to the Romans.

(2) Ff. 207b-222a: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Aggarta da-lwat Qorintaye qadmayta*. First epistle to the Corinthians.

(3) Ff. 222a-232b: .ܠܟܬܒܐ ܬܠܬܐ ܐܡܬܐܢ ܡܫܬܐܢ  
*Aggarta da-lwat Qorintaye d-tarteyn*. The second epistle to the Corinthians.

- (4) Ff. 232b-237a: .ܐܠܝܬܐ ܕܓܠܬܝܐ ܐܠܝܬܐ ܐܠܝܬܐ  
*Aggarta da-lwat Galataye*. Epistle to the Galatians.
- (5) Ff. 237a-242b: .ܐܠܝܬܐ ܕܥܦܪܝܐ ܐܠܝܬܐ ܐܠܝܬܐ  
*Aggarta da-lwat Appesaye*. Epistle to the Ephesians.
- (6) Ff. 242b-246a: .ܐܠܝܬܐ ܕܦܝܠܝܦܝܐ ܐܠܝܬܐ ܐܠܝܬܐ  
*Aggarta da-lwat Pilipisaye*. Epistle to the Philippians.
- (7) Ff. 246a-249a: .ܐܠܝܬܐ ܕܩܘܠܝܐ ܐܠܝܬܐ ܐܠܝܬܐ  
*Aggarta da-lwat Qolsaye*. Epistle to the Colossians.
- (8) Ff. 249a-252a: .ܐܠܝܬܐ ܕܬܝܫܐܠܝܐ ܐܠܝܬܐ ܐܠܝܬܐ  
.ܐܠܝܬܐ *Aggarta da-lwat Tassalawniqaye qadmayta*. The first epistle to the Thessaionians.
- (9) Ff. 252a-254a: ܐܠܝܬܐ ܕܬܝܫܐܠܝܐ ܐܠܝܬܐ ܐܠܝܬܐ  
.ܐܠܝܬܐ *Aggarta d-tarteyn da-lwat Tassalawniqaye*. The second epistle to the Thessaionians.
- (10) Ff. 254a-258a: .ܐܠܝܬܐ ܕܬܝܡܝܐ ܐܠܝܬܐ ܐܠܝܬܐ  
.ܐܠܝܬܐ *Aggarta da-lwat Timate'os qadmayta*. The first epistle to Timothy.
- (11) Ff. 258a-260b: ܐܠܝܬܐ ܕܬܝܡܝܐ ܐܠܝܬܐ ܐܠܝܬܐ  
.ܐܠܝܬܐ *Aggarta d-tarteyn da-lwat Timate'os*. The second epistle to Timothy.
- (12) Ff. 260b-262a: .ܐܠܝܬܐ ܕܬܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ *Aggarta da-lwat Titos*. Epistle to Titus.
- (13) F. 262ab: .ܐܠܝܬܐ ܕܦܝܠܝܡܝܐ ܐܠܝܬܐ ܐܠܝܬܐ *Aggarta da-lwat Pilemon*. Epistle to Philemon.
- (14) Ff. 262b-273a: .ܐܠܝܬܐ ܕܗܒܪܝܐ ܐܠܝܬܐ ܐܠܝܬܐ *Aggarta da-lwat 'Ebraye*. Epistle to the Hebrews.

#### Miniatures and decorations:

#### Marginalia:

- (1) F. 1a: "Remember thy sinful servant...the deacon. Īliyās...1039 (A.H. = 1629/30 A.D.)."
- (2) F. 114a: Copied by Habīb, son of -----.
- (3) F. 273a: A prayer for the monk. Gorgis.

**Language(s):** Syriac, written in Estrangela letters

**Date:** 1-6- A.Gr. (perhaps to be interpreted 146- = 115- A.D.).

**Material:** Paper      **Folia:** 274      **Lines:** 33 to 34

**Size:** 26 x 16 cm.      **Columns:** 2 (19 x 5, total 12 cm.)

**Binding, condition and other remarks:**

Bound in boards covered with polished, embossed leather. Considerable damage by bookworms. Ff. 268-270 have holes in the text area. Ff. 271-273 are badly torn, with a considerable loss of text.

**Manuscript Nos.:**

**Library:** 36(B)

**Baumstark:** --

**Project No.:** JERU 0004-2-2(B)

**Date filmed:** 1988 March 11

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512137



**Library:** St. Mark's Convent, Jerusalem

**Roll:** 2

**Item:** 3

**Principal Work:** Bible. New Testament. Pauline Epistles.

**Author:**

**Contents:**

Ff. 1a-98b: [ **ⲁⲓⲩⲁⲣⲁⲩⲁ ⲉⲡⲱⲗⲟⲥ ⲥⲓⲕⲓⲁ** ] [ *Aggrata d-Pawlos-shliha*]. [Epistles of the apostle Paul]. In the Harkleian version. Cf. BAUMSTARK, 188 f.

a) Ff. 1a-7a: Introduction to the Pauline Epistles.

(1) F. 1a: The places from which the epistles were written; the persons indicated as senders. Inc. at the beg.

(2) Ff. 1a-7a: On the biblical citations found in the epistles.

(3) Ff. 7a-8a: On the division of the epistles into chapters.

b) Ff. 7b-98b: Text. Each epistle is preceded by a summary of its chapters.

Biblical references and an occasional Greek word are indicated in the margins.

(1) Ff. 8a-27a: Romans.

(2) Ff. 27b-47a: I Corinthians.

(3) Ff. 47a-59b: II Corinthians.

(4) Ff. 59b-65a: Galatians.

(5) Ff. 65a-70a: Ephesians.

(6) Ff. 70a-74a: Philippians.

(7) Ff. 74a-78b: Colossians.

(8) Ff. 78b-82a: I Thessalonians.

(9) Ff. 82a-84b: II Thessalonians.

(10) Ff. 84b-89b: I Timothy.

(11) Ff. 89b-93a: II Timothy.

(12) Ff. 93a-95a: Titus.

(13) Ff. 95b-96a: Philemon.

(14) Ff. 96a-98b: Hebrews. Inc. at the end (2:5).

**Miniatures and decorations:**

**Marginalia:**

(1) F. 99a: The manuscript is dedicated by *waqf* to the Monastery of St. Mark in

Jerusalem. It was renewed by Hannā, son of the lake Malkī Kandūr al-Mardīnī, during the pontificate of Mar Ghrīghūriyūs Afrām al-Sadadī, Metropolitan of Jerusalem, 10 Tishrīn I (= 31 Oct.), 1910 A.D.

**Language(s):** Syriac, written in Estrangela letters

**Date:** 9th century

**Material:** Parchment      **Folia:** 99      **Lines:** 29 to 33

**Size:** 22 x 14 cm.      **Columns:** 1 (16 x 9 cm.)

**Binding, condition and other remarks:**

Bound in paper covered boards, with a leather spine. Ff. 93-98 are torn at the upper, outer corners, with some loss of text. F. 89 is loose and torn, but without loss of text. Ff. 1-4 are also torn at the upper outer corners, but without loss of text. Water-stained. Some mildewing. Soiled by finger marks.

**Manuscript Nos.:**

**Library:** 37

**Baumstark:** --

**Project No.:** JERU 0004-2-3

**Date filmed:** 1988 March 11

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512137



d) Ff. 50a-52b: *කුඳාෂ මෙෂ්භා ද-මෙෂිහුතා ද-නෙමාෂෂ්ඨොන භෙහ් මිදෙ අදාම මාහ්භාතා දා-ල-උනා දා-මාදා.* The rite of consecration of the oil with which those being baptized are anointed before their descent into the baptismal font.

f) Ff. 91b-127a: *ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ*  
*ḥḥḥḥḥḥ ḥḥḥḥḥḥ Taksa d-kirotoniya d-reyshay-kahne.*  
*d-mitropaleyte w-d-apesqope.* The rite of ordination of high priests, of  
 metropolitans and bishops.

h) Ff. 170a-182b: *... dileh d-quddash moron*. Explanation of the consecration of chrism. The bishop reads it immediately after the conclusion of the rite itself.

(1) F. 183a: When visiting the sick.

(2) F. 183a: When the priest enters a monastery.

(3) F. 183b: When the priest enters the houses of the faithful.

(4) F. 183b: For youths.

(5) Ff. 183b-184a: For someone who is baptized by heretics and returns.

(6) F. 184a: For someone who is possessed by demons.

(7) F. 184ab: That a person prays for himself when he is possessed by a demon or by any passion.

(8) F. 184b: For someone who is setting out on a journey

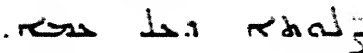
and asks for a prayer.

(9) Ff. 184b-185a: (Prayer) that the person who is setting forth recites for himself.

(10) F. 185a: For someone who violates (his) oaths and repents.

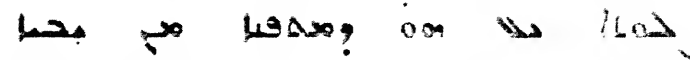
(11) F. 185ab: For the ordination of an abbot or visitor.

(12) Ff. 185b-186a: For an altar place that a pagan, or barbarian or heretic has entered and defiled.

j) Ff. 186b-190a:  *Slawata d-al amma*. Prayers (of blessing recited) over the people.

(1) Ff. 186b-187b: In the meter of holy St. Efrem.

(2) Ff. 187b-190a: In the meter of St. James (of Sarug).

k) Ff. 191b-192a:  *Slota 'al haw d-metpne men shebva wa-bar 'al shuwdaya da-shrareh*. Prayer for someone who returns from captivity and has violated his profession of faith.

#### Miniatures and decorations:

Diagrams for the rite of consecration of the altar showing where the signs of the cross (with chrism) should be made, ff. 53a. 75b.

Title heading, f. 17b.

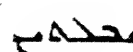
#### Marginalia:

(1) Ff. 1a-4b: Register of those ordained, from 1903 A.Gr. (= 1591/2 A.D.) to 1987 A.D.

(2) Ff. 5b-9a: Register of ordinations. 2027-2097 A.Gr. (= 1715-1786 A.D.).

(3) Ff. 16a-17a: Register of ordinations. dates mostly illegible in the film, but 1822 A.Gr. (= 1510/1 A.D.) can be seen.

(4) Ff. 49b, 91a, 127a: Copied by 'Abdallāh of Bar Tella.

(5) F. 127a: Formula for the composition of fragrant ointment (50 drams of cinnamon + 60 drams of  ...).

(6) F. 190a: Copied in the Church of the Mother of God in Gazarta of Qardu, during the pontificate of Mar Mika'eyl, Patriarch of Sis in Cilicia and of Antioch, and of Mar Grigoriyos, Mafrian, who is lauded at great length.

Binding, condition and other remarks:

Bound in leather covered boards. Water stains.

Manuscript Nos.:

Library 109

Baumstark: --

Project No.: JERU 0004-2-4

Date filmed: 1988 March 14

Reduction ratio: 42X      Emulsion: Vesicular      GSU No.: 1512137

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 2

**Item:** 5

**Principal Work:** Syrian Orthodox Church (Jacobite). Pontifical ritual.

**Author:**

**Contents:**

Ff. 1b-134a: Pontifical ritual. Cf. BAUMSTARK, 299, n. 2.

a) Ff. 1b-2a: Preface.

b) Ff. 2a-47b: **ܬܟܣܐ ܕܩܘܕܕܐܫ ܡܪܝܢܐ** *Taksa d-quddash moron*. The rite of consecration of chrism. The rite itself is preceded, ff. 1b-6a, by an introduction that gives the preparation for the rite.

c) Ff. 47b-49b: **ܫܠܘܬܐ ܕܥܐܠ ܡܫܝܚܐ ܕܙܝܬܐ ܕܠܡܫܝܚܐ** *Slawata d-'al meshha d-zayta d-hawe la-mshihuta*. The prayers (that are recited) over the ointment of oil that is used for anointing (in baptism).

d) Ff. 49b-51b: **ܫܠܘܬܐ ܕܥܐܠ ܡܫܝܚܐ ܕܥܝܬܐ ܕܐܫܝܬܐ** *Slawata hrenyata d-'al meshha da-slota awkeyt d-asyuta*. Other prayers (that are recited) over the ointment of prayer, that is, of healing.

e) Ff. 51b-83b: **ܬܟܣܐ ܕܩܘܕܕܐܫ ܥܕܬܐ** *Taksa d-quddash 'edta*. The rite of the consecration of the church.

f) Ff. 84a-98b: **ܐܩܠܘܬܝܐ ܕܥܝܬܐ ܕܩܘܕܕܐܫܐ ܕܡܕܒܬܐ ܕܥܐܠ ܦܬܘܪܐ** *Aqolutiya awkeyt naqqiputa w-laksa d-quddasha d-madbhe awkeyt tablyata d-'al patora*. Sequence, that is, the order of ceremonies and rite of the consecration of altars, that is, of the tablets on the altar table.

g) Ff. 99a-134a: **ܐܩܠܘܬܝܐ ܕܥܝܬܐ ܕܩܘܕܕܐܫܐ ܕܥܝܬܐ ܕܩܘܕܕܐܫܐ** *Aqolutiya d-kollheyn kirotoniya's kahnayata w-qaddsihata*. Order of ceremonies of all sacerdotal and holy ordinations.

(1) Ff. 99a-105b: **ܬܘܪܓܡܐ ܕܙܐܕܩ ܕܢܥܪܝܫܐ ܕܪܝܫ ܕܥܐܠ ܡܫܝܚܐ ܕܡܝܦܪܩܐ ܕܡܕܢܐ ܕܫܗܕܐ ܕܒܒܝܬ ܕܢܗܪܝܢ** *Turgama d-zadeq d-neqreywhy reysh kahne 'al hanon d-sabeyn d-nettasrhun...wa-'bid l-Mary Ya'qob d-Mayparqat, mdinat sahde da-b-Beyt Nahrin*. Harangue that the high priest ought to read out to those who wish to be ordained...and it is by St. James of Mayperqat, the city of martyrs in Mesopotamia. Cf. BAUMSTARK, 312, n. 6.

(2) Ff. 105b-110b: Admonition of the bishop to those being ordained.

(3) Ff. 110b-112a: **ܬܠܬܐ ܕܡܝܦܪܩܐ ܕܡܕܢܐ ܕܩܘܕܕܐܫܐ ܕܥܝܬܐ ܕܩܘܕܕܐܫܐ**





(8) A loose bifolium, microfilmed at the beginning: Pss. 23, 26 and 132, in Syriac.

**Date:** 1 Āb, 1590 A.Gr. (= 1 Aug., 1279 A.D.).

**Size:** 26 x 16 cm.      **Columns:** 1 (19 x 11 cm.)

Bound in leather covered boards. Considerable damage by bookworms. Ff. 1-6 are torn, but the lost text has been supplied, except for ff. 1ab and 3b. Ff. 7-10 are supplies of the 19/20th century. Ff. 11-33 are torn, but the loss of text is negligible. F. 79 is a blank leaf that replaces a missing leaf of text that has not been supplied.

## Library: 110

**Project No.: JERU 0004-2-5**

Reduction ratio: 42X      Emulsion: Vesicular      GSU No.: 1512137

**Item: 6**

**Author:**

Ff. 1a-220b: **ܩܬܝܬܐ ܕܐܢܦܘܪܐ ܕܐܘܟܝܬ ܩܪܪܒܐ ܕܠܠܗܢ ܡܠܠܦܢܐ ܬܪܝܫܐ ܫܘܒܝܗ ܕܐܒܝܪܝܢ ܘܬܒ ܗܬܬܝܬܝܢ** *Penqita d-anapora's awkeyt qurrabe d-kollhon mallpane trisay shubha da-bhirin w-tab hattitin*. Tome of anaphoras, that is, liturgies, of all the orthodox doctors that are well approved and faithful.

a) Ff. 1a-3a: **מִזְמַר דְּרַמְשָׁא דְּבִרְיָנָא**. *Qeryana* (lege: *Qeryane*) *d-qurraba d-ramsha da-Sbar*. Lessons for the evening mass (of the Saturday) of Good News (Ex. 40:1-14; Lev. 16:29-34; Josh. 2:1-6; I Sam. 22:1-6; Prov. 30:1-6; Jer. 38:7-13; Hos. 5:11-6:7; Mic. 3:8-12, 4:4-8; Nah. 1:15-2:7; Hab. 1:12-13, 1:17-2:4; Dan. 2:19-23; Isa. 60:1-7; Acts 2:22-31; Rom. 6:1-11 + Heb. 13:20-21).

b) F. 3b: Index of anaphoras.

c) F. 4ab: **ܣܠܬܐ ܕܩܪܪܒܐ** *Slota d-qurraba*. Prayer of offertory (= F. E. BRIGHTMAN, *Liturgies Eastern and Western* [Oxford, 1896], 73:16-74:13).

d) Ff. 4b-5b: **٢٥٨٥** *Huttama*. Prayer of final blessing. Metrical. *Incipit*: **٢٥٨٥**  
**الحلم بهذ الحلم تحسبه٢٥٨٥، ههذ الحلم سسه هالحك تحسعه٢٥٨٥**

e) Ff. 5b-7a: **ܐܬܢܝܢ ܕܡܪܝܬܐ ܕܚܢܐ ܠܗܘܬܐ**. *Hrena huttama b-nisha d-*  
*Mary Apreym.* Another final blessing in the meter of St. Efrem. *Incipit:* **ܩܕܝܫ ܐܬܢܝܢ**  
**ܐܬܢܝܢ ܕܡܪܝܬܐ ܕܚܢܐ ܠܗܘܬܐ**.

f) Ff. 7a-8b: ܠܡܢ ܕܡܪܝܬܐ ܗܪܥܐܢܐܬܐ *Hrena d-Mary Ya'qob*. Another (huttama in the meter) of St. James (of Sarug). *Incipit:* ܡܫܚܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.

g) F. 8b: **ܣܠܬܐ ܕܫܒܬܐ ܕܫܠܡܐ ܕܐܢܢܦܘܪܐ ܕܫܒܬܐ ܕܫܒܬܐ ܕܫܒܬܐ** *Slota d-Shabbta da-Sbarta b-dukkat hay da-shlama d-annapora*. Prayer of the Saturday of Good News that is substituted for that of peace of the anaphora. *Incipit:* **ܡܠܬܐ ܕܫܠܡܐ ܕܫܒܬܐ**..

h) F. 9a: **ܫܠܡܐ ܕܡܬܝܗܒܝܢ ܪܙܐ ܐܠܗܝܬܐ**. *Sogita d-met'amra b-eddana d-metyahbin raze alahaye*. Hymn that is chanted at the time when the divine mysteries are distributed. *Incipit*: **ܐܡܢ ܕܡܬܝܗܒܝܢ ܪܙܐ ܐܠܗܝܬܐ**.

i) Ff. 9b-21b: **הַדָּתָא דְּמַלְכָא דְּנַסְבָּא דְּמַסְבָּא**, **הַדָּתָא דְּמַסְבָּא דְּמַסְבָּא**, **הַדָּתָא דְּמַסְבָּא דְּמַסְבָּא**

**ܣܕܪܐ ܕܥܝܪܐ** *Sedre da-m'allta da-qdam qurraba, 'am qeryane da-Shliha w-Ewangaliyon.* *Sedros* of Entry (solemn prayers of incense that are said at the beginning of the mass of the faithful, where formerly there was the entry procession of the gifts -- cf. BRIGHTMAN, op. cit., pp. 80:20-81:14) before the anaphora, with lections of the Apostle and Gospel. These are intended for Easter Sunday and the days of the week. However, some of the lections are missing, e.g. the epistle for Monday and both epistle and gospel for Wednesday. Alternate *sedros* are provided.

j) Ff. 21b-28a: **ܣܕܪܐ ܕܥܝܪܐ ܕܡܝܫܬܐ ܕܡܝܫܬܐ ܕܡܝܫܬܐ** *ܕܡܝܫܬܐ ܕܡܝܫܬܐ ܕܡܝܫܬܐ* Lections for the Thursday of the Mysteries (Ex. 12:1-11; Lev. 16:3-10; Num. 9:1-13; Josh. 5:9-12; Job 40:1-9; Jdg. (mislabelled) 6:16-21; Wisd. (also mislabelled) 18:5-14; II Kings (also mislabelled) 23:21-25; Amos 2:4-7; Zach. 11:10-14; Jer. 18:18-23; Ezek. 45:18-25; Dan. 9:20-27; Isa. 24:16-18A, 50:4-10; Acts 1:15-20; I Cor. 11:23-34; Jn. 6:47-59). These are followed by the chant after the gospel and a sedro of entry.

k) Ff. 28b-197b: The anaphoras. The manuscript reads thus: **ܣܕܪܐ ܕܥܝܪܐ ܕܡܝܫܬܐ ܕܡܝܫܬܐ ܕܡܝܫܬܐ** *Kathbin-nan hattita, ayk turraša d-Ya'qob Urhaya.* We write, Exact, according to the revision of James of Edessa. This would seem to imply that James' revision work extended to all the anaphoras translated from the Greek and not just the Anaphora of James that BAUMSTARK indicates, p. 253, n. 2, but the confused state of the title here prevents any sure interpretation.

(1) Ff. 28b-32b: Anaphora of St. James, the brother of our Lord. Cf. BAUMSTARK, 140, n. 6.

(2) Ff. 32b-35b: Anaphora of John the Evangelist. Cf. BAUMSTARK, 301, n. 5.

(3) Ff. 35b-39a: Anaphora of St. Mark the Evangelist. Cf. BAUMSTARK, 328, n. 13.

(4) Ff. 39a-44a: Anaphora of St. Clement, disciple of the apostle Peter. Cf. BAUMSTARK, 267, n. 5.

(5) Ff. 44b-50b: Anaphora of St. Ignatius, disciple of the evangelist John. Cf. BAUMSTARK, 266, n. 11.

(6) Ff. 50b-56a: Anaphora of St. Dionysius of Athens, disciple of Paul. Cf. BAUMSTARK, 267, n. 6.

(7) Ff. 56b-63b: Athanasius of Alexandria. Cf. BAUMSTARK, 301, n. 6.

(8) Ff. 63b-71a: Anaphora of St. Basil of Caesarea. Cf. BAUMSTARK, 78, n. 14.

(9) Ff. 71b-79a: Anaphora of St. Gregory the Theologian. Cf. BAUMSTARK, 266, n. 12.

(10) Ff. 79a-84b: Anaphora of St. John Chrysostom. Cf. BAUMSTARK,

301, n. 8.

(11) Ff. 84b-89b: St. Celestine, Pope of Rome. Cf. BAUMSTARK, 164, n.

3.

(12) Ff. 89b-95b: Anaphora of St. Cyril, Pope of Alexandria. According to BAUMSTARK, p. 266, n. 13, however, this was originally attributed to St. Cyril of Jerusalem.

(13) 95b-101a: Liturgy of St. Dioscorus the Great, Pope of Alexandria. Cf. BAUMSTARK, 301, n. 7.

(14) Ff. 101b-108b: Anaphora of St. Timothy of Alexandria. Cf. BAUMSTARK, 266, n. 10.

(15) Ff. 108b-114b: Liturgy of St. Severus of Antioch. Cf. BAUMSTARK, 301, n. 9.

(16) Ff. 114b-123a: Anaphora of St. John of Bostra. Cf. BAUMSTARK, 267, n. 8.

(17) Ff. 123a-129b: Anaphora of St. James of Batna/Sarug. This is the first formulary indicated by BAUMSTARK, 158, n. 5. *Incipit:* ܐܠܗܐ ܕܡܪܝܢܐ ܕܝܫܘܥ ܕܡܪܝܢܐ ܕܝܫܘܥ ܕܡܪܝܢܐ...

(18) Ff. 129b-138a: Another liturgy of the same St. James of Sarug. This is the second formulary indicated by BAUMSTARK, loc. cit. *Incipit:* ܐܠܗܐ ܕܡܪܝܢܐ ܕܝܫܘܥ ܕܡܪܝܢܐ ܕܝܫܘܥ ܕܡܪܝܢܐ...

(19) Ff. 138a-143a: Anaphora of Philoxenus of Mabbug. This is the second formulary indicated by BAUMSTARK, 143, n. 13. *Incipit:* ܐܠܗܐ ܕܡܪܝܢܐ ܕܝܫܘܥ ܕܡܪܝܢܐ ܕܝܫܘܥ ܕܡܪܝܢܐ...

(20) Ff. 143a-148b: Anaphora of St. James of Edessa. Cf. BAUMSTARK, 254, n. 3.

(21) Ff. 148b-153a: ܐܠܗܐ ܕܡܪܝܢܐ ܕܝܫܘܥ ܕܡܪܝܢܐ ܕܝܫܘܥ ܕܡܪܝܢܐ... *Qurraba d-qad. Pe'tra, Patriyarka d-Antiyokiya.* Liturgy of St. Peter, Patriarch of Antioch. Not located in BAUMSTARK. *Incipit:* ܐܠܗܐ ܕܡܪܝܢܐ ܕܝܫܘܥ ܕܡܪܝܢܐ ܕܝܫܘܥ ܕܡܪܝܢܐ...

(22) Ff. 153a-158a: Anaphora of St. Cyriacus, Patriarch of Antioch. Cf. BAUMSTARK, 271, n. 2.

(23) Ff. 158b-162a: Anaphora of St. Julius, Pope of Rome. Cf. BAUMSTARK, 164, n. 2.

(24) Ff. 162a-163b: Anaphora of St. Xystus, Pope of Rome. Cf. BAUMSTARK, 170, n. 7.

(25) Ff. 164a-166b: Liturgy of St. Matthew Pastor. Cf. BAUMSTARK, 329, n. 5.

(26) Ff. 167a-170b: Anaphora of St. Eustathius, Patriarch of Antioch.

This is the second formulary indicated by BAUMSTARK, 267, n. 7. *Incipit:* ܠܬܬܢ ܫܥܬ ܡܠܟܐ ܕܡܬܬܢ ܕܡܬܬܢ ܕܡܬܬܢ..

(27) Ff. 170b-173b: Another anaphora of the same St. Eustathius. This is BAUMSTARK's first formulary, loc. cit. *Incipit:* ܠܬܬܢ ܫܥܬ ܡܠܟܐ ܕܡܬܬܢ ܕܡܬܬܢ ܕܡܬܬܢ..

(28) Ff. 174a-177a: Liturgy of St. Philoxenus of Mabbug. This is the first formulary indicated by BAUMSTARK, 143, n. 13. *Incipit:* ܠܬܬܢ ܫܥܬ ܡܠܟܐ ܕܡܬܬܢ ܕܡܬܬܢ ܕܡܬܬܢ..

(29) Ff. 177a-180b: Third liturgy of the same Philoxenus. The third formulary of BAUMSTARK, loc. cit. *Incipit:* ܠܬܬܢ ܫܥܬ ܡܠܟܐ ܕܡܬܬܢ ܕܡܬܬܢ ܕܡܬܬܢ..

(30) Ff. 180b-185b: Liturgy of St. Philoxenus, Bishop of Baghdad, who is known as La'zar Bar Shabbta. Cf. BAUMSTARK, 278, n. 6.

(31) Ff. 185b-188a: Liturgy of St. Thomas, Bishop of Germanicia (in other manuscripts, Thomas of Heraclea and even the apostle Thomas). Cf. BAUMSTARK, 189, nn. 4 and 5.

(32) Ff. 188a-193a: Liturgy of St. Marutha of Tagrit. Cf. BAUMSTARK, 245, n. 6.

(33) Ff. 193a-197b: Liturgy of St. Severus of Mosul, known as Moshe Bar Kepa. Cf. BAUMSTARK, 282, n. 11.

l) Ff. 197a-199a: Two additional *sedros* of entry.

m) F. 199a: Another *huttama* prayer of blessing.

n) Ff. 200b-217a: Anaphora of St. Yohannan, Patriarch of Syria, who is also Bar Ma'danī. Cf. BAUMSTARK, 308, n. 2.

o) Ff. 217a-220b: Another *sedro* of entry.

#### **Miniatures and decorations:**

Title headings, ff. 4a, 32b, 35b, 39a, 50b, 56b, 63b, 71b, 79a, 84b, 89b, 95b, 101b.

Tailpiece, f. 71a.

#### **Marginalia:**

(1) F. 3b: Notice of donation by Basilios to the patriarchate and the patriarchs and, should they fail, to the Monastery of St. Thomas in Jerusalem.

(2) F. 198a: Reader's note by Bishop Severus Isho', who visited Jerusalem, 1806 A.Gr. (= 1494/5 A.D.).

(3) F. 198a: Historical note that Severus Isho' was ordained patriarch in 1820 A.Gr. (= 1508/9 A.D.), but fell under temptation and fled to Cyprus, where he departed this life in great penance.

(4) F. 198a: Record of a visit to Jerusalem by Apreym of Mosul, priest and monk of the Monastery of St. Hananya, 1913 A.D.

- (5) F. 198a: Reader's note by the priest 'Abdallah from the city of -----.
- (6) F. 199a: Copied in the Monastery of St. Thomas in Jerusalem by ----- (erased) in 1729 (= 1417/8 A.D.; the date that BAUMSTARK indicates, 1427/8 A.D., is certainly incorrect and must represent a misreading of his notes), in the days of Mar Philoxenus, Patriarch of Antioch, and Mar Gabriel of Alexandria.
- (7) F. 199a: "On Sunday, 9 Tishrī II, 1733 A.Gr. (= 9 Nov., 1421 A.D.), I was ordained patriarch in the Church of St. Cyriacus in Cairo, during the pontificate of Mar Gabriel, Patriarch of Alexandria."
- (8) F. 199a: Historical note that "this Basilios was Patriarch of the Syrians and died in 1756 A.Gr. (= 1444/5 A.D.), and the patriarchate was cared for by Patriarch Bahnam Hadlaya."
- (9) F. 199b: Record of two ordinations in 1790 A.Gr. (= 1478/9 A.D.).
- (10) F. 199b: Troparion on the creation of Adam.
- (11) F. 199b: Reader's note of the priest, 'Abdallāh, from the city of Al-Jazīrah.

**Language(s):** Syriac

**Date:** 1729 A.Gr. (= 1417/8 A.D.). Ff. 200-220, however, are more recent, of the 17th century.

**Material:** Paper      **Folia:** 220      **Lines:** 22 to 25

**Size:** 28 x 18 cm.      **Columns:** 2 (23 x 6, total 13 cm.)

**Binding, condition and other remarks:**

Bound in cloth covered boards. Soiled with finger marks and candle grease spots, especially in the more used parts. Ff. 201-209 are badly bled-through, and the ink has eaten through the paper, leaving holes in the text, some rather large.

**Manuscript Nos.:**

**Library:** 96

**Baumstark:** 10

**Project No.:** JERU 0004-2-6

**Date filmed:** 1988 March 14

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512137

Item: 7

**Author:** Anonymus collector.

1) Pp. 1-4: Fragments of treatises by Isaiah of Scete. The name of the author does not appear in the manuscript, but the fragments are positively identified in BAUMSTARK-RÜCKER-GRAF, OS NS 2 (1912). 126. Unfortunately, the leaves have been reordered since the description by Baumstark, and the leaf numbers that he indicates do not correspond exactly to the actual situation. Since I do not have available to me a photocopy of the British Museum manuscript to which he refers nor to the catalogue of Wright, my identification of the fragments can only be probable at best.

b) P. 2: Beginning of the 2nd treatise (= treatise 7 of part 3 =

c) Pp. 3-8: Fragment of treatise 3 (= tr. 8/78). on the

incarnation and crucifixion of Christ. I am particularly hesitant about the identification of this treatise because there is no *incipit* of the treatise itself, as Baumstark seems to report, but only that of its 5th chapter on p.

7: אלהים יתברך, ואלהינו חסדו לעולם ועד  
אשר נחמנו את ישראל ביום ההוא, ונחמנו את ישראל  
ביום ההוא, ונחמנו את ישראל ביום ההוא



2) Pp. 9-195: Collection of writings / by Cyriacus. Patriarch of Antioch. Cf. BAUMSTARK, *Geschichte*, 270 f.

(1) Pp. 9-162: Treatises on the providence of God. Inc. at the beg. (end of chap. 1 of the 3rd treatise on the providence of God = treatise 12 of book 3 or treatise 82 of the entire collection). Lacuna btw. pp. 24/25. This series on the providence of God consisted of 14 treatises, that is, treatises 10-23 of book 3, or 80-93 of the entire collection.

(2) Pp. 162-166: Treatise 24/94, on the gospel parable of the net that was cast or fell on the right side.

(3) Pp. 166-171: Treatise 25/95, that the souls do not precede the bodies (of men).

(4) Pp. 171-177: Treatise 26/96, on the question of Walid and Isho<sup>+</sup>, believers from the village of Tarmanaz (on the oblation in the New Testament).

(5) Pp. 177-183: Treatise 27/97, on the passions of avarice and fornication.

(6) Pp. 183-185: Treatise 28/98, on the passions of the desire of domination and vainglory.

b) Pp. 185-188: ܕܠܝܗ ܕܐܬܪܝܐ ܕܩܘܪܝܐܩܘܫ ܡܬܪܡܢܐ ܕܥܝܪܝܐܥܘܨ ܕܡܫܚܡܫܢܐ ܕܐܒ ܬܪܡܢܐܝܝܐ ܕܩܪܝܬܐ ܕܐܡܪ. By the same Patriarch Cyriacus. Explanation of the the questions that were asked by Isho', the deacon living in the village of Tarmanaz. The deacon asked ten questions in all on the sense of certain biblical passages. Baumstark, perhaps misled by the title, which announces only one question, has divided this work in two, a single

question asked by the deacon Isho' and ten liturgical questions asked by an unidentified person, the first item being incomplete at the end and the second at the beginning. It is clear from the manuscript, however, that this interpretation is not justified. The leaf that contains the first question of Deacon Isho' also contains questions 2 to 5, and the following leaf is a continuation, without a break.

c) Pp. 190-195: **ܐܡܠܘܬܐ ܕܡܪܝܩܐ ܕܥܝܪܝܐ ܕܥܢܬܝܐ ܕܫܪܝܐ**  
**ܕܐܢܬܝܐ ܕܥܢܬܝܐ ܕܥܢܬܝܐ ܕܥܢܬܝܐ ܕܥܢܬܝܐ**  
*Omologiya dileh d-qaddisha wa-lbish l-Alaha, Mary Quryaqos, patriyarkis d-Antiyokiya d-Suriya.* Profession (of faith) of the same holy Mar Cyriacus, clothed with divinity, Patriarch of Antioch of Syria. According to Baumstark, this profession is written in a hand more recent than that of the rest of the manuscript. However, I would judge it to be very similar and practically contemporaneous with the colophon of the principal part of the manuscript.

#### Miniatures and decorations:

Designs of separation between the different treatises of the collection.

#### Marginalia:

- (1) P. 188: Copied by **ܬܕܕܝܐ** (an error for **ܬܕܕܝܐ** Thaddeus?).
- (2) P. 189: Note of ownership by Stapanos, son of Barhadbshabba, son of Aha, of the city of Tagrit. (3) P. 189: Copied at the Monastery of Estona by Qaliniqos, during the pontificate of Mar Cyriacus, Patriarch, of the same monastery, Mar Shem'on, Metropolitan of Tagrit, and Mar Theodosius, Metropolitan of Callinicus... Copied from the autograph under the supervision of the priest, Mar Te'odoros.
- (4) In the year 1881 (A.D.), Ghrīghūriyūs Jirjis, Metropolitan of Jerusalem, cared for the renewal of this manuscript and dedicated it (made it a *waqf*) to the Monastery of St. Mark.

**Language(s):** Syriac, written in Estrangela letters (except ff. 190-195, which are written in a 9th century Serto)

**Date:** Tue., 3 Tishrīn I, 1118 A.Gr./192 A.H. (= 3 Oct., 806 A.D.).

**Material:** Parchment      **Folia:** 98      **Lines:** 32 to 35  
**Size:** 24 x 16 cm.      **Columns:** 2 (19 x 5.5. total 13 cm.)

**Binding, condition and other remarks:**

Bound in embossed leather covered boards. Pp. 1-4 have holes in the text, and the leaf of pp. 3-4 is torn, with a small loss of text.

**Manuscript Nos.:**

Library: 129

Baumstark: 3\*

**Project No.:** JERU 0004-2-7

**Date filmed:** 1988 March 14

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512137

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 2

**Item:** 8

**Principal Work:** Bible. Old Testament. Pentateuch, with commentary.

**Author:** [Marqus al-Darīr ibn Mawhūb Ibn al-Qanbar].

**Contents:**

Ff. 1b-624a: **ⲕⲓⲧⲁⲃ ⲁⲗⲧⲱⲣⲁⲥ** . *Kitāb al-Tawrāh*. The book of the Torah. The text is interspersed with anonymous commentary, which scholars attribute to the Copt, Marqus al-Darīr ibn Mawhūb Ibn al-Qanbar. Cf. GRAF, *Geschichte* II, 329-332. The translation of the biblical text is that of Yūsuf al-Fayyūmī in its unrevised form. Cf. GRAF, op. cit., I, 101-103. Lections for different days during the Fast are indicated in the text. There are several gaps in the text, ff. 256ab, 257a, 261b, 262a, 266a, 267b and 268a, where the text of the archetype was lacunous or illegible.

a) Ff. 1b-227b: **ⲁⲗⲥⲓⲫⲣ ⲁⲗⲁⲱⲱⲗ** , **ⲁⲗⲥⲓⲫⲣ ⲁⲗⲧⲁⲕⲱⲓⲛ** . *Al-sifr al-awwal, sifr al-takwīn*. The first book, the book of Genesis. Interspersed with anonymous commentary.

b) Ff. 228a-410a: **ⲁⲗⲥⲓⲫⲣ ⲁⲗⲧⲁⲩⲁⲛⲓ ⲙⲓⲛ ⲁⲗⲧⲱⲣⲁⲥ**...**ⲁⲗⲥⲓⲫⲣ ⲁⲗⲕⲩⲩⲱⲣⲓⲛ** . *Al-sifr al-thānī min al-Tawrāh...sifr al-Khurūj*. The second book of the Torah...the book of Exodus. Interspersed with anonymous commentary.

c) Ff. 410b-528b: **ⲁⲗⲥⲓⲫⲣ ⲁⲗⲧⲁⲕⲱⲓⲛ ⲙⲓⲛ ⲁⲗⲧⲱⲣⲁⲥ** , **ⲁⲗⲥⲓⲫⲣ ⲁⲗⲧⲁⲩⲁⲛⲓ ⲙⲓⲛ ⲁⲗⲧⲱⲣⲁⲥ** (lege: *Tawrāh*) , *sifr al-Lawiyīn*. Commentary on the third book of the Torah, the book of Leviticus. Interspersed with anonymous commentary.

d) Ff. 529a-580a: **ⲁⲗⲥⲓⲫⲣ ⲁⲗⲣⲁⲃⲓ' ⲙⲓⲛ ⲁⲗⲧⲱⲣⲁⲥ** , **ⲁⲗⲥⲓⲫⲣ ⲁⲗⲙⲁⲣⲱⲫ ⲃⲓⲙⲓⲛⲁⲛⲁ** , **ⲁⲛⲓ ⲁⲗⲁⲃⲁⲃ** . *Al-sifr al-rābī' min al-Tawrāh, al-ma'rūf bi-Minyānā, a'nī al-'Adad*. The fourth book of the Torah, which is known as Minyānā, that is, Numbers. Without commentary.

e) Ff. 580b-624a: **ⲁⲗⲥⲓⲫⲣ ⲁⲗⲕⲩⲩⲱⲣⲓⲛ** , **ⲁⲗⲥⲓⲫⲣ ⲁⲗⲧⲁⲩⲁⲛⲓ ⲙⲓⲛ ⲁⲗⲧⲱⲣⲁⲥ** . *Al-sifr al-khāmis, tathniyat al-ishtirā'*. The fifth book (of the Torah), Deuteronomy. Without commentary.

**Miniatures and decorations:**

**Marginalia:**

(1) F. 227b: Copied by Rabban 'Abdallāh al-Sadadī, during the pontificate of Mutrān Jirjis al-Sadadī, the head of the Monastery of St. Mark, who ordered that it should be transliterated from Arabic to Garshuni, 18 Āb (= 30 Aug.), 1889 A.D.

(2) F. 410a: Copied by Ibrāhīm, monk and priest from Tūr 'Abdīn, the village of Bāsbarīnā (this copyist began at f. 298), 1817 A.Gr. (= 1505/6 A.D.).

(3) F. 528b: On the vanity of this world.

(4) F. 624ab: Copied by Abraham (this colophon is in Syriac). The copying began in Damascus, in the home of the deacon, Moshe, and of his sons, the deacons Dawid and Baršawma, during the pontificates of Mar Ignatius, Patriarch of the East, and Mar Diosqoros, Metropolitan of Damascus.

**Language(s):** Arabic, written in Garshuni

**Date:** 18 Āb (= 30 Aug.), 1889 (ff. 1-297), and 1817 A.Gr. (= 1505/6 A.D.) (ff. 298-624)

**Material:** Paper      **Folia:** 625      **Lines:** 22 (ff. 1-297) and 21 (ff. 298-624)

**Size:** 27 x 17 cm.      **Columns:** 1 (21 x 14 cm., ff. 1-297, and 22 x 13 cm., ff. 298-624)

**Binding, condition and other remarks:**

Bound in leather covered boards. Ff. 298-624 are soiled somewhat with finger marks and occasional ink smears.

**Manuscript Nos.:**

**Library:** 44

**Baumstark:** --

**Project No.:** JERU 0004-2-8

**Date filmed:** 1988 March 14

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512137

**Item: 9**

**Author:** Anonymous collector.

[illegible]

2) Ff. 140a-171b: فذلک لہ حاکم مدبر دھمتا مہ کشتہ ہمملا

i) Ff. 170a-171a: On first fruits, votive offerings and tithes.

3) Ff. 171a-197a: A miscellany of stories, homilies and short treatises. The titles are mixed Syriac and Garshuni, but the texts are in Garshuni.

a) Ff. 171a-172b: ܬܬܫܝܬܐ ܕܥܥܪܐ ܗܕܐ ܬܥܓܪܐ. *Tash'ita d-gabra had ta'gara*. The story of a merchant. This is an edifying tale of a God-fearing merchant who had a very beautiful wife.

b) Ff. 172b-174b: ܬܡܬܝܠ ܠܐܬܝܦ ܡܝܢ ܒܥܕܐܠ ܫܐܕܐܘܬ. *Tamthil latīf min ba'd al-sādūt*. A delightful portrayal from one of the authorities.

c) Ff. 174b-177b: ܬܬܫܝܬܐ ܕܥܥܪܐ ܗܕܐ ܬܥܓܪܐ. *Tash'ita d-gabra had ta'gara*. A sort of parable that the doctors of the Church set forth on the interpretation of the gospel... It is a story about a certain jeweler.

d) Ff. 177b-183b: ܡܝܡܐ ܡܝܢ ܩܠܐܠ ܡܠܬܐܢܐ ܕܡܪܝܢܐ ܕܥܥܪܐ ܗܕܐ ܬܥܓܪܐ. *Mīmar min qawl al-malfān al-mu'aẓẓam wa-al-ab al-mukarram, Mary Ya'qob, usquf madīnat Sarūj, qālahu 'alā al-mahabbah*. Homily delivered by the exalted doctor and honored father, St. James, bishop of the city of Sarug, which he delivered concerning charity. Cf. GRAF, *Geschichte* I, 151 f. (he fails to mention this manuscript, however). *Incipit*: ܡܝܢ ܩܠܐܠ ܡܠܬܐܢܐ ܕܡܪܝܢܐ ܕܥܥܪܐ ܗܕܐ ܬܥܓܪܐ...

e) Ff. 183b-192b: ܬܬܫܝܬܐ ܕܥܥܪܐ ܗܕܐ ܬܥܓܪܐ. *Turgama 'al yawma d-hadbshabba, w-it beh martyanuta hlita*. A discourse on Sunday, in which there is a pleasant exhortation. Anonymous. *Incipit*: ܡܝܢ ܩܠܐܠ ܡܠܬܐܢܐ ܕܡܪܝܢܐ ܕܥܥܪܐ ܗܕܐ ܬܥܓܪܐ...

f) Ff. 193a-195b: ܬܬܫܝܬܐ ܕܥܥܪܐ ܗܕܐ ܬܥܓܪܐ. *Al-waṣāyā alladhī amara bihā Sayyidunā fī injīlihi al-muqaddas, wa-'adaduhā tis'ah wa-tis'īn waṣīyah*. The commandments that our Lord ordered in his holy Gospel; their number is ninety-nine. *Incipit*: ܡܝܢ ܩܠܐܠ ܡܠܬܐܢܐ ܕܡܪܝܢܐ ܕܥܥܪܐ ܗܕܐ ܬܥܓܪܐ...

g) Ff. 195b-197a: ܬܬܫܝܬܐ ܕܥܥܪܐ ܗܕܐ ܬܥܓܪܐ. *Sab' ṣalawāt al-mafrūdāh 'alaynā*. Seven prayers that are prescribed to us. *Incipit*: ܡܝܢ ܩܠܐܠ ܡܠܬܐܢܐ ܕܡܪܝܢܐ ܕܥܥܪܐ ܗܕܐ ܬܥܓܪܐ...

4) Ff. 197a-222a: ܬܬܫܝܬܐ ܕܥܥܪܐ ܗܕܐ ܬܥܓܪܐ. *Kitāb al-mawā'iz (lege: mawā'iz) min qawl al-qiddīs Sa'wīrūs, al-ma'rūf bi-Mūsā Ibn Kīfā, mutrān al-Mawṣil, qālahum 'alā al-a'yād al-muqaddasah*. Book of the homilies that were delivered by the holy father, Severus, known (commonly) as Mūsā Ibn Kīfā (i.e. Moshe Bar Kefa), Metropolitan of Mosul, which he delivered on the holy feastdays. Cf. GRAF, *Geschichte* II, 230,

a) Ff. 197a-201a: **መዝሙር ለጳውሎስ ጳጳስና ለቤተ ክርስቲያን**  
**ጳውሎስ** *Al-maw'izah al-awwalah, qālahā 'alā taqdīs al-Bī'ah wa-tajdīdihā*. The first homily,  
 which he delivered on the consecration of the Church and her renewal. The foliation indicated  
 by GRAF is in error.

c) Ff. 207a-212a: **ܐܠܡܘܨܬܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܡܪܝܡ ܕܢܚܒܐ ܕܥܝܪܐ ܩܕܝܫܐ**  
**ܕܡܪܝܡ ܕܢܚܒܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܡܪܝܡ ܕܢܚܒܐ ܕܥܝܪܐ ܩܕܝܫܐ**, **ܐܠܡܘܨܬܐ ܕܥܝܪܐ ܩܕܝܫܐ**  
**ܕܡܪܝܡ ܕܢܚܒܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܡܪܝܡ ܕܢܚܒܐ ܕܥܝܪܐ ܩܕܝܫܐ**. *Al-maw'izah al-thālithah min qawl al-ab al-qiddīs Sa'wīrūs,*  
*al-ma'rūf bi-Mūsá Ibn Kīfā, qālahu 'alá bishārat Jibrā'il al-malāk al-qiddīsah al-tāhirah Mart*  
*Maryam.* The third homily delivered by the holy father, Severus, known as Mūsá Ibn Kīfā, which  
he delivered on the annunciation of the angel Gabriel (to) the holy (and) pure St. Mary.

e) Ff. 217b-221a: مەسەھىدىن ئۆزگەرگەن، ئەلچىسى، ئەلچىسى  
ئەلچىسىنىڭ تەرىپىدە، ئەلچىسى، ئەلچىسى، ئەلچىسى  
*Maw'izah min qawl al-ab al-qiddīs, Sa'wīrūs, al-ma'rūf bi-*  
*Mūsá Ibn Kīfā, qālahu 'alā al-abraś alladhī abra'ahu Sayyidunā min darbat al-baras̄.* Homily  
delivered by the holy father, Severus, known as Mūsá Ibn Kīfā, metropolitan of the city of Mosul,  
which he delivered on the leper whom our Lord cured of the affliction of leprosy.

f) Ff. 221a-222a: **ܡܘܨܬܐ ܥܠ ܕܝܗܘܐ ܚܕܝܢܐ ܕܝܠܕܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ**  
*Maw'izah tuqra' fī awwal ahad fī al-Sawm al-mubārak.* Homily that is read on the first Sunday of  
the blessed Fast. Anonymous in the manuscript, but identified by Graf as a translation of one of  
Bar Kefa's Syriac homilies. Cf. GRAF, loc. cit. *Incipit:* **ܒܪܟܬܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ**  
**ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ**..



**Miniatures and decorations:**

Text framed, ff. 1-139.

**Marginalia:**

- (1) F. 1a: Note of acquisition by Rabban ----, son of ----.
- (2) F. 1a: Note of purchase by Rabban Jirjis Sadadī from the son of the priest, Malkīyā; witnessed by the priests, ‘Abdalahad and ‘Abd al-Nūr.
- (3) F. 222b: A numerical riddle: **𐤀𐤓𐤌𐤍 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗**  
**𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗 𐤕𐤏𐤗**  
"O thou, who art  
sixty-seven, whom one hundred ninety-six adore, have pity through one hundred sixty-nine, on  
the name of forty-two."
- (4) F. 222b: Notice of dedication (*waqf*) to the Monastery of St. Mark of the Syrians.
- (5) F. 222b: A variant version of the numerical riddle: "O thou who art thirty-seven,  
whom sixty-two adore, have pity on the day of sixty-five on the wretched two hundred forty-six."

**Language(s):** Garshuni, but many of the titles are in Syriac

**Date:** 17th century

**Material:** Paper      **Folia:** 222      **Lines:** 25

**Size:** 27 x 18 cm.      **Columns:** 2 (20 x 5, total 12 cm.)

**Binding, condition and other remarks:**

Bound in leather covered boards. Water stains. The lower outer corners of ff. 1-6 seem to be flaking away. Following BAUMSTARK-RÜCKER-GRAF, I have used above the original Syriac numerals. However, the leaves have also been numbered in pencil with western numbers, but the foliator failed to number the leaves after ff. 6 and 12 and skipped ## 143-148.

**Manuscript Nos.:**

Library: 49

**Baumstark: 18\***

**Project No.:** JERU 0004-2-9

**Date filmed:** 1988 March 15

Reduction ratio: 42X      Emulsion: Vesicular      GSU No.: 1512137

Bound in paper covered boards, with a leather spine. Bound with leaves from two other manuscripts. Water-stained. Some worm damage. Somewhat tattered at the edges and dog-eared.

**Manuscript Nos.:**

**Library:** 113(A)

**Baumstark:** --

**Project No.:** JERU 0004-2-10(A)

**Date filmed:** 1988 March 15

**Reduction ratio:** 42X    **Emulsion:** Vesicular    **GSU No.:** 1512137

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 2

**Item:** 10B

**Principal Work:** Syrian Orthodox Church (Jacobite). Missal.

**Author:**

**Contents:**

F. 3ab: A single leaf from a Syrian missal containing the anamnesis, epiclesis and the beginning of the intercessions of the Anaphora of John the Evangelist. Inc. at the beg. (beg. of the anamnesis) and end (intercession for the sick). This was apparently added to MS. 113(A) as a supply leaf, because f. 5a follows f. 3b almost perfectly, with only two words of overlap. However, it probably was not originally copied as a supply leaf, but belonged to a different missal.

**Miniatures and decorations:**

**Marginalia:**

**Language(s):** Syriac

**Date:** 17/18th century

**Material:** Paper      **Folia:** 1      **Lines:** 22

**Size:** 25 x 17 cm.      **Columns:** 1 (20 x 12 cm.)

**Binding, condition and other remarks:**

Bound together with leaves from two other manuscripts. Water-stained. Some worm damage. Worn at the edges and dog-eared.

**Manuscript Nos.:**

**Library:** 113(B)

**Baumstark:** --

**Project No.:** JERU 0004-2-10(B)

**Date filmed:** 1988 March 15

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512137

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 2

**Item:** 10C

**Principal Work:** Syrian Orthodox Church (Jacobite). Pontifical ritual.

**Author:**

**Contents:**

Ff. 24b-112b: Pontifical ritual. Cf. BAUMSTARK, 299, n. 2.

a) Ff. 24b-52b, 60ab, 54ab: ܟܬܒܐ ܕܩܘܕܕܐܫ ܡܪܝܢ *Ktaba d-quddash moron*.

The book (for) the consecration of chrism.

(1) Ff. 24b-25b: ܬܘܩܩܢܐ ܕܡܫܗܐ ܕܙܝܬܐ ܠܡܪܝܢ *Tuqqana d-meshha d-zayta l-moron*. Confection of the anointing oil for chrism.

(2) Ff. 25b-27b: Preparation for the ceremony.

(3) Ff. 27b-52b, 60ab, 54ab: ܬܟܣܐ ܕܩܘܕܕܐܫ ܡܪܝܢ *Taksa d-quddash moron*. The rite of the consecration of chrism. Lacuna btw. ff. 52/60. F. 54 probably follows f. 60, but this is not certain.

b) Ff. 55a-56b: ܣܠܬܐ ܕܥܠ ܡܫܗܐ ܕܙܝܬܐ ܕܗܘܐ ܠܡܫܝܚܘܬܐ *Slota d-'al meshha d-zayta d-hawe la-mshihuta*. Prayer (recited) over the anointing oil intended for anointing (those being baptized). Candidates for baptism have their entire bodies anointed with oil just before they are plunged into the font.

c) Ff. 57a-59b, 53ab, 61a-64b: ܬܟܣܐ ܕܩܝܪܬܢܝܐ ܕܡܫܡܐ *Taksa d-kirotoniya's da-msham(mshane)*. Rite of the ordination of deacons.

d) Ff. 65a-70b: ܬܟܣܐ ܕܩܝܪܬܢܝܐ ܕܩܐܫܝܫܝܫܐ *Taksa d-kirotoniya d-qashshishe*. Rite of the ordination of priests. Inc. at the end (a prayer that corresponds in purpose to the one found in H. DENZINGER, *Ritus orientalium...in administrandis sacramentis*, t. II [Wirceburgi, 1864], pp. 89:49-90:4, but with a different text).

e) Ff. 71a-74a: End of a treatise on chrism. In Garshuni. This is the Arabic version of the Syriac treatise, ܐܠܬܐ ܕܝܠܗ ܕܩܘܕܕܐܫ ܡܪܝܢ *'Ellta dileh d-quddash moron*. "Explanation of the same consecration of chrism", that is found in MS. 109, ff. 170a-182b. Incomplete at the beginning (corresponds to MS. 109, f. 172a).

f) Ff. 74a-79b: ܬܟܣܐ ܕܩܘܕܕܐܫ ܥܕܬܐ *Taksa d-quddash 'edta*. Rite of the consecration of a church.

g) Ff. 80a-82b: End of the bishop's exhortation to those ordained to the priesthood. In Garshuni.

h) F. 82b: Prayer of the faithful for the priests and deacons who have been

[illegible]

k) Ff. 85a-98a: **ṭakṣa d-suppara d-dayraye ayk mashlmanuta d-Tura d-Urhay**. Rite of the tonsure of monks according to the tradition of Mount Urhay (i.e. the mountain country around Edessa).

m) Ff. 98a-100a: **ܡܠܟܐ ܕܥܝܪܐ ܕܩܘܠܐ**. *Maw'izah min qawl (ahad) al-qiddāsīn, tuqra' lil-ruhbān 'inda libāsīhim* (lege: *ilbāsīhim?*). Exhortation delivered by one of the saints; it is read to the monks at their clothing. In Garshuni. *Incipit:* **ܬܠܡܝܕܐ ܕܥܝܪܐ ܕܩܘܠܐ**.

o) Ff. 103b-112b: **ܐܩܠܘܬܝܬܐ ܐܘܟܝܬ ܢܥܩܝܦܘܬܐ ܕܩܘܕܕܫܐ ܕܡܕܒܬܐ ܐܘܟܝܬ ܬܒܠܝܬܐ** (lege: *tablyata*) *d-al patora*. Order, that is, sequence (of ceremonies) of the consecration of altars, that is, of the tablets on the altar table. Inc. at the end.

**Marginalia:**

- (1) F. 24a: Register of ordinations by Mar Diynosqoros, 1819-1839 A.Gr. (= 1507-1528 A.D.).
- (2) Ff. 25b-26a (margins): Record of three ordinations by Mar Grigoryos Bahnam, Metropolitan of Jerusalem, 1921 A.Gr. (= 1609/10 A.D.).
- (3) F. 54b: Instructions about which prayers should be said over which oil and other rubrics.
- (4) F. 56b: Record of three ordinations by Mar Grigoryos Bahnam, Metropolitan of

Jerusalem, 1910 A.Gr. (= 1598/9 A.D.).

(5) F. 74a: Copied by the monk, Yowannis.

**Language(s):** Syriac and some Garshuni

**Date:** 15th century

**Material:** Paper      **Folia:** 89      **Lines:** 22 to 26

**Size:** 27 x 18 cm. **Columns:** 1 (23 x 12 cm.)

**Binding, condition and other remarks:**

Bound together with leaves from two other manuscripts. Heavily damaged by bookworms.

**Manuscript Nos.:**

**Library:** 113(C)

**Baumstark:** --

**Project No.:** JERU 0004-2-10(C)

**Date filmed:** 1988 March 15

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512137

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 2

**Item:** 11

**Principal Work:** Church of the East (Chaldean). Pontifical ritual.

**Author:**

**Contents:**

Ff. 1b-137b: Pontifical ritual. Cf. BAUMSTARK, 200, n. 5. The copyist of this manuscript was Abdisho', Metropolitan of Gazarta. He was ordained by Yohannan Sulaqa, who was ordained by Pope Julius III of Rome. He himself succeeded Sulaqa as Catholicos of the Church of the East and maintained communion with Rome. However, his liturgical books continued without notable alterations the traditions of the Nestorian Church. Hence, although this is officially a pontifical of the Chaldean Church, it is practically a Nestorian pontifical.

a) Ff. 1b-2a: Gospel lection for the ordination of a bishop or of a catholicos (Mt. 16:13-18 + Jn. 21:15-17 + Mt. 16:19).

b) F. 3a: Instruction concerning the wood from which the ܬܒܠܝܬܐ *tablita*, i.e. the altar tablet, is made.

c) Ff. 3b-26a: ܩܘܕܕܫܐ ܡܕܒܬܐ ܒ-ܡܫܬܐ ܕܐ-ܒܝܕܐ ܠ-ܡܪܝ ܝܫܝܗܒ ܩܬܠܝܩܐ ܗܕܝܒܝܐ *Quddash madbha b-meshka / da-'bida l-Mary Isho'yahb qatoliqa Hadyabaya*. Consecration of the altar place with oil / by Catholicos Mar Isho'yahb of Adiabene. Cf. BAUMSTARK, loc. cit.

d) F. 26ab: ܡܘܕܐܢܘܬܐ ܕ-ܩܘܕܕܫܐ ܡܕܒܬܐ ܕ-ܡܫܬܐ ܕ-ܒܐ-ܓܕܝܫܐ *Mawd'anuta d-quddash madbha kad meshtahham ba-gdisha*. Instruction (concerning) the consecration of the altar place when it is profaned by accident. It gives lists of the accidental profanations that do not require a reconsecration with oil and those that do. A priest can perform the reconsecration without oil, but a bishop is required for a reconsecration with oil.

e) Ff. 26b-28a: ܩܘܕܕܫܐ ܡܕܒܬܐ ܕ-ܠܐ ܡܫܬܐ *Quddash madbha d-la meshka*. Consecration of the altar place without oil.

f) Ff. 28b: ܕܝܫܡܐ ܕ-ܐܠ ܕ-ܩܕܡ ܕ-ܢܝܫܐ ܕ-ܡܕܒܬܐ ܕ-ܡܫܬܐ ܕ-ܒܐ-ܕܝܡܐ ܕ-ܕܢܫܝܐ ܪܒܬܐ *Rushma d-al kasa qdam d-nessaq l-madbha, kad mestannqin b-yawma da-knushya rabba*. Signing of the chalice before it goes up to the altar, when they are compelled (to consecrate an additional chalice) on a day of great concourse.

g) F. 29ab: ܡܘܕܐܢܘܬܐ ܕܐ-ܣܝܡܝܕܐ *Mawd'anuta da-syamide*. Instruction concerning ordinations.

h) Ff. 29b-38a: ܣܝܡܝܕܐ ܕ-ܩܪܝܐ *Syamida d-qaroye*



*wa-d-hupadyaqne w-damshammshane*. Ordination of lectors, subdeacons and deacons.

i) Ff. 38b-44b: **ܬܟܣܐ ܕܫܝܡܝܕܐ ܕܩܪܫܝܫܝܫܐ** . *Taksa da-syamida d-qashshishe*. Rite of the ordination of priests.

j) Ff. 44b-46b: **ܬܟܣܐ ܕܐܠܒܫܐ ܕܝܗܝܕܝܐ** . *Taksa d-albosha d-ihidaye*. Rite of the clothing of monks.

k) Ff. 46b-66b: **ܬܟܣܐ ܕܫܫܦܪܐ ܕܝܗܝܕܝܐ** . *Taksa d-suppara d-ihidaye*. Rite of the tonsure of monks.

l) Ff. 66b-77a: **ܬܟܣܐ ܕܫܫܦܪܐ ܕܢܝܫܝܬܐ ܕܩܝܡܐ** . *Taksa d-suppara d-neshshe bnat qyama*. Rite of the tonsure of women who are nuns (lit.: daughters of the covenant).

m) Ff. 77a-78b: **ܬܟܣܐ ܕܩܘܡܐ ܕܡܫܗܒܠܐܢܐ** . *Taksa d-qawma da-mshabblane*. Rite of the institution of abbots. The title in the margin has **ܫܝܡܝܕܐ** *syamida*, ordination of abbots.

n) Ff. 79b-89b: **ܬܟܣܐ ܕܫܝܡܝܕܐ ܕܐܦܦܝܫܩܦܐ** . *Taksa da-syamida d-appesqope*. Rite of the ordination of bishops. At the end, the changes to be made in the rite when a metropolitan is being ordained are indicated.

o) Ff. 90a-93a: **ܬܟܣܐ ܕܫܫܡܠܐܝ ܕܐܦܦܝܫܩܦܐ ܡܢ ܩܬܠܝܩܐ** . *Taksa d-shumlay appesqope men qatoliqe*. The rite of the perfection of bishops by catholicoi. In the Church of the East (Nestorian), a bishop could be ordained by a metropolitan, but he could not exercise his full powers until he had gone to the catholicos and been perfected.

p) Ff. 93a-106a: **ܬܟܣܐ ܕܫܝܡܝܕܐ ܕܩܬܠܝܩܐ** . *Taksa da-syamida d-qatoliqe*. Rite of the ordination of catholicoi.

q) Ff. 106a-107a: **ܬܟܣܐ ܕܫܝܡܝܕܐ ܕܐܪܟܕܝܐܩܐܢ** . *Taksa da-syam ida d-arkdiyaqon*. Rite of the ordination of the archdeacon.

r) Ff. 107a-108a: **ܬܟܣܐ ܕܩܕܝܫܐ ܕܐܬܪܐ ܐܝܟ ܐܪܟܕܝܐܩܐܢ ܕܗܘ ܫܐܘܪܐ ܕܩܘܪܝܝܐܝܐ** . *Taksa d-kad metpreysh (lege: metpresh) kor appesqo(pe) (lege: appesqopa) l-atra ayk arkdiyaqon, d-hu sa'ora d-quryas*. Rite when a chorbishop is appointed for a district (to act) like the archdeacon, who is the visitor of the villages.

s) Ff. 108a-109b: **ܬܟܣܐ ܕܫܝܡܝܕܐ ܕܢܝܫܝܬܐ ܕܡܫܗܡܫܝܢܝܬܐ** . *Taksa da-syamida d-neshshe mshammshanyata*. Rite of the ordination of women deaconesses.

t) Ff. 110a-111a: **ܬܟܣܐ ܕܫܝܡܝܕܐ ܕܫܗܗܪܐ ܩܪܫܝܫܝܫܐ** . *Taksa da-syamida d-shahhara qashshisha*. Rite of the ordination of a priest *shahhara*. A *shahhara* literally means a vigil keeper. According to J. PAYNE SMITH, *A Compendious Syriac Dictionary* (Oxford, 1903), p. 561, this was a priest who was appointed to intone the nocturns of the night office.

u) Ff. 111a-113a: **ܬܟܣܐ ܕܫܝܡܝܕܐ ܕܫܠܬܐ ܕܡܬܬܢܝܐ ܕܩܬܠܝܩܐ** . *Slota d-mettanya ap ghanta 'al appesqopa d-meshtanne men kursya l-kursya / da-'bida l-hasya Mary 'Abdisho' qatoliqa*.

Prayer that is recited, likewise a prayer of inclination, over a bishop that is translated from one see to another see / by the venerable Mar 'Abdisho', catholicos. There had been three catholicos by the name of 'Abdisho' before this manuscript was copied (the copyist himself became 'Abdisho' IV), but none of them is indicated as an author by BAUMSTARK.

v) F. 113ab: Summary of the contents of the manuscript.

w) Ff. 115b-137a: **ܩܢܘܢܐ ܕܝܫܘܝܗܒ ܕܢܝܒܝܫ ܕܡܪ ܡܠܟܢ** *Qanone da-syamida / da-'bidin l-hasya d-Alaha...Mary Isho'yahb d-Soba...d-metida' Bar Malkon*. Canons (for the ceremonies) of ordination / by the venerable (man) of God, Mary Isho'yahb of Nisibis...known as Bar Malkon. These canons are not mentioned among his works by BAUMSTARK, 309 f. There is a gap, f. 133ab, presumably where the archetype of the manuscript was lacunous.

x) F. 137ab: Four prayers for the reconciliation of penitent excommunicated persons. The first is for a bishop who has been degraded - **ܩܪܝܬܐ ܕܡܪ ܡܠܟܢ ܕܡܬܕܝܢ** - the second for seculars and the last two for anyone.

#### Miniatures and decorations:

Designs separating sections of text, ff. 66b, 77b.

#### Marginalia:

(1) F. 1a: Pen trials.

(2) F. 3a: Abandoned heading for the rite of consecration of the altar place with oil.

(3) F. 3a: Stamps of the Library of St. Mark's Monastery and of the Library of the Holy Sepulcher of the Greek Orthodox Church, which was the previous owner of the manuscript. Apparently when the Nestorian patriarchs of the Mar Shimun patriarchate could no longer send a bishop or priesat to serve their church in Jerusalem, the Greek Orthodox patriarch took possession of the church and its manuscripts.

(4) F. 114a: Copied by 'Abdisho', Metropolitan of Gazarta of Beyt Zabday, at the Church of St. Pethyon, in the episcopal residence at Amed (i.e. Diyarbekir).

(5) F. 114b: A second colophon, written in the same year, at the same place, but after the copyist had been ordained Catholicos of the Church of the East.

(6) F. 139b: *Incipits of troparia*, perhaps of vespers:

**ܩܪܝܬܐ ܕܡܪ ܡܠܟܢ ܕܡܬܕܝܢ**  
**ܩܪܝܬܐ ܕܡܪ ܡܠܟܢ ܕܡܬܕܝܢ**  
**ܩܪܝܬܐ ܕܡܪ ܡܠܟܢ ܕܡܬܕܝܢ**  
**ܩܪܝܬܐ ܕܡܪ ܡܠܟܢ ܕܡܬܕܝܢ**

ܐܡܢܐ ܠܡܥܬܐ ܡܢ ܕܢܗܝܬ  
ܡܢ ܕܢܗܝܬ ܡܢ ܕܢܗܝܬ

(7) F. 139b: Versified prayer for the midnight office of Sundays: ܡܢ ܕܢܗܝܬ ܡܢ ܕܢܗܝܬ  
ܡܢ ܕܢܗܝܬ ܡܢ ܕܢܗܝܬ: ܕܢܗܝܬ ܡܢ ܕܢܗܝܬ ܡܢ ܕܢܗܝܬ

(8) F. 140b: List of the books owned by Catholicos 'Abdisho'.

**Language(s):** Syriac

**Date:** 10 Tishrīn II, 1865 A.Gr. (= 10 Nov., 1554 A.D.).

**Material:** Paper      **Folia:** 140      **Lines:** 20 to 21

**Size:** 23 x 15 cm.      **Columns:** 1 (17 x 9 cm.)

**Binding, condition and other remarks:**

Bound in embossed leather covered boards. Damaged by bookworms and soiled with finger marks.

**Manuscript Nos.:**

**Library:** 116

**Baumstark:** --

**Project No.:** JERU 0004-2-11

**Date filmed:** 1988 March 15

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512137





**Library:** St. Mark's Convent, Jerusalem

**Roll:** 2

**Item:** 13A

**Principal Work:** Syrian Orthodox Church (Jacobite). Collection of miscellaneous liturgical pieces.

**Author:**

**Contents:**

1) Ff. 1a-2a (the leaves are not numbered): Rite for the reconciliation of a penitent sinner. Apparently inc. at the beg.

2) Ff. 2b-3b: **ܬܟܣܐ ܕܐܫܠܘܬܐ ܕܬܫܒܗܬܐ ܕܩܢܘܢܐ** . *Taksa da-šlawata d-teshbhata d-qanona*. Order of the prayers of the hymns of the canon. It appears to be a series of troparia of a penitential nature. *Incipit:* **ܕܗܘ ܡܠܟܐ ܕܩܕܝܫܐ ܕܡܪܝܬܐ ܕܡܫܝܚܐ**..

3) Ff. 3b-4b: Accrostic alphabetic hymn without title, perhaps to welcome a bishop. *Incipit:* **ܕܗܘ ܡܠܟܐ ܕܩܕܝܫܐ ܕܡܪܝܬܐ ܕܡܫܝܚܐ**..

4) Ff. 4b-5a: **ܫܘܓܝܬܐ ܕܐܠ ܫܝܩܝܐ**: *Sogita d-'al sheqya*: *met'amra d-'al* (lege: 'al?) *alep beyt*. A song on drinking; it is sung on the alphabet. *Incipit:* **ܐܠ ܫܝܩܝܐ** **ܕܡܫܝܚܐ ܕܡܪܝܬܐ ܕܡܫܝܚܐ**.. Unfinished at the end (ܡܫܝܚܐ) .

**Miniatures and decorations:**

**Marginalia:**

**Language(s):** Syriac

**Date:** 20th century

**Material:** Paper      **Folia:** 5      **Lines:** 20

**Size:** 22 x 14 cm.      **Columns:** 1 (18 x 12 cm.)

**Binding, condition and other remarks:**

A loose gathering inserted inside the cover of item 13B.

**Manuscript Nos.:**

**Library:** 248(A)

**Baumstark:** --

**Project No.:** JERU 0004-2-13(A)

**Date filmed:** 1988 March 15

**Reduction ratio:** 42X    **Emulsion:** Vesicular    **GSU No.:** 1512137

**Item: 13B**

**Principal Work:** Syrian Orthodox Church (Jacobite). Collection of liturgical pieces and other miscellaneous items.

**Author:**

## Contents:

1) Ff. 1a-42a: Miscellaneous liturgical pieces.

a) Ff. 1a-9a: **ܫܡܠܝܬܐ ܕܡܩܪܝܐ ܡܫܡܡܫܢܐ ܒܩܪܪܒ ܩܪܒܢܐ, ܐܝܟ ܬܪܪܫܐ ܗܝܕܬܐ ܕܡܝܠܝܢܝܐ**  
**ܫܡܠܝܬܐ** *Shumlaya d-makrez mshammshana b-qurrab qurbana, ayk turraša hadta d-Mililini.*  
 Shumlaya that the deacon proclaims in the offering of the Eucharist, according to modern revision of Melitene. This is the diaconal for the mass. It seems to be called a shumlaya, "completion," because the responses of the deacon complete the prayers of the priest. Not mentioned by BAUMSTARK.

b) Ff. 9a-10a: Communion hymns for the Thursday of the Mysteries and the Saturday of Good News.

(1) Ff. 9a-10a: **ܩܒܠܐ ܕܡܬܥܡܪܝܢ ܒܗܡܫܬܐ ܕܚܙܝܬܐ ܕܩܕܝܫܐ**; **ܟܬܒܐ ܕܡܬܥܡܪܝܢ ܒܗܡܫܬܐ ܕܚܙܝܬܐ ܕܩܕܝܫܐ**. Stanzas  
that are chanted on the Thursday of the Mysteries, at the time of the reception of the holy  
Mysteries. *Incipit:* **ܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ**

(2) F. 10a: **בַּת־הִרְנֵה דָמְעָה בְּשַׁבְּטָא דְּסַבְּרָא** *Bate hrane d-met'amrin b-Shabbta da-Sbarta*. Other stanzas that are chanted on the Saturday of Good News.  
Incipit: **וְכֻלָּם יִחְיֶיךָ שְׂטָן! הַדְּמָה סַבְּרָא לְכַדְרוֹתֶיהָ דְּזַבְּרָא**

c) Ff. 10a-23a: **ܣܠܩܬܐ ܕܡܝܬܐ ܥܬܪܐ ܘܚܬܬܐ ܕܡܬܝܠܦܝܢ**  
**ܠܒܒܐ ܠܩܫܫܝܫܐ ܗܕܬܐ ܟܕ ܡܬܬܪܐܝܗ.** *Slawata wa-promiyo wa-'etre wa-huttame d-metyallpin*  
*men lebba l-qashshisha hadta kad mettasrah.* Prayers, proemia, sedre, 'etre and huttame that are  
learned by heart by a new priest when he is ordained. These liturgical prayers are grouped in  
"orders" in honor of different saints, feasts, intentions and different offices.

(1) Ff. 10a-11a: **ܬܚܝܬܐ ܕܝܠܕܐ ܕܐܠܗܐ** *Taksa da-Yaldat Alaha.*

### Order of the Mother of God.

(2) Ff. 11a-12a: Order of the Apostles.

(3) Ff. 12a-13a: Order of the martyrs.

(4) Ff. 13a-14a: Order of the patron saint.

(5) Ff. 14a-15a: Common order.



- d) Ff. 26a-32b: Ordinary of the mass. Cf. BAUMSTARK, 328, n. 11. Inc.

d) Ff. 32b-33a: **ܣܠܬܐ ܕܥܠ ܒܪܬܐ ܕܠܗܡܐ** *Slota d-'al burkta d-lahma*.

e) Ff. 33a-39b: **سَلَوَاتُ دَكُلْ كَلْس** *Slawata d-koll gnes*. Prayers of

(1) Ff. 33a-34a: Prayers of vespers.

(2) Ff. 34a-35a: Prayers of the "hymns of the Greek canon."

(4) Ff. 38b-39b: Table prayers, in Garshuni.

(1) Ff. 39b-40b: **هذه لك عبد المولى** . *Turjām 'alá 'īd al-*

(2) Ff. 40b-42a: **هذلمست ملك الدنيس** *Tarjimah 'alá al-Danḥi*. Homily

on the Epiphany. *Incipit:* הַמְלִיךָ לָנוּ מֶלֶךְ; הַמְלִיכָה לָנוּ מַלְכוּת ...

2) Ff. 42a-45a: Two questions of the Fathers.





**Marginalia:**

- (1) F. 42a: Notice of dedication (*waqf*) to the Monastery of the evangelist, St. Mark, of the Syrians.
- (2) F. 56a: Two riddles, in Garshuni.
- (3) F. 69a: Two epitaphs for a scribe.
- (4) F. 69a: A counsel for good health.
- (5) F. 69a: A spiritual aphorism.
- (6) F. 96a: Two wise sayings, in Garshuni and Arabic.
- (7) F. 112a: "This manuscript (was copied) by commission of the priest, 'Alī, son of Alkharā'izātī (?) Ishāq." In Arabic
- (8) F. 149a: Gh̄righ̄uriyūs Jirjis cared for the renewal of this manuscript in 1887 A.D., and he separated it from the Psalms of David, with which it had been bound as one manuscript.

**Language(s):** Syriac and Garshuni (Arabic written in Syriac letters)

**Date:** 1786 A.Gr. (= 1474/5 A.D.)

**Material:** Paper      **Folia:** 149      **Lines:** 30 (ff. 1-92) and 34 (ff. 93-148)

**Size:** 26 x 17 cm.      **Columns:** 2 (22 x 6, total 13 cm., ff. 1-96) and 1 (22 x 13, ff. 97-148)

**Binding, condition and other remarks:**

Bound in cloth covered boards. Water-stained. Damaged by bookworms. Holes in many leaves have been repaired with patches that cover some of the text. 11 gatherings are missing at the beginning and an unknown number at the end. Filmed together with item 13A (a gathering of six unnumbered leaves stuck loose inside the cover of this manuscript).

**Manuscript Nos.:**

**Library:** 248(B)

**Baumstark:** --

**Project No.:** JERU 0004-2-13(B)

**Date filmed:** 1988 March 15

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512137

Library: St. Mark's Convent, Jerusalem  
Roll: 2  
Item: 14

Principal Work: Syrian Orthodox Church (Jacobite). Missal.  
Author:

Contents:

Ff. 1a-199b: Missal.

a) F. 1a: Table of contents.

Ff. 1b-16b: **ܩܪܝܢܐ ܕܗܫܝܝܢ** *Qeryane d-hashhin l-qurraba*. Lections that are suitable for mass. These include lections from the Pauline Epistles and the gospels and *sedros* for each day of the week. Lacuna btw. ff. 8/9 (*sedo* of Thursday / gospel of Friday [Lk. 21:17-19, in the Harkleian version -- the other gospel lections, however, are from the Peshitta]).

c) Ff. 16b-21a: **ܩܪܝܢܐ ܕܗܡܫܐ ܕܪܙܐ ܕܫܒܬܐ ܕܫܒܬܐ ܕܫܒܬܐ** *Qeryane d-Hamsha d-Raza (lege: d-Raze) wa-d-Shabbta da-Sbarta wa-d-'e'de maranaye*. Lections of the Thursday of the Mysteries, of the Saturday of Good News and of feasts of our Lord. The title, however, does not correspond to what the manuscript actually contains.

(1) 16b-20b: Epistle (I Cor. 11:23-32), gospel (Mt. 26:26-30) and *sedro* ... **ܩܪܝܢܐ ܕܗܡܫܐ ܕܪܙܐ ܕܫܒܬܐ ܕܫܒܬܐ ܕܫܒܬܐ** *for the Thursday of the Mysteries*.

(2) Ff. 20b-21a: **ܩܪܝܢܐ ܕܗܡܫܐ ܕܪܙܐ ܕܫܒܬܐ ܕܫܒܬܐ ܕܫܒܬܐ** *Slota da-Hshamita d-met'amra b-yom Hamsha d-Raze wa-b-Shabbta da-Sbarta b-dukkat slota da-shlama d-anapora*. Prayer of the (Last) Supper, which is recited on the Thursday of the Mysteries and on the Saturday of Good News in place of the prayer of peace of the anaphora. In fact, however, the missal has a special prayer for the Saturday of Good News, below, f. 31ab.

d) Ff. 21b-193b: **ܩܪܝܢܐ ܕܗܡܫܐ ܕܪܙܐ ܕܫܒܬܐ ܕܫܒܬܐ ܕܫܒܬܐ** *Ktaba da-anapora's*. The book of the anaphoras.



(8) Ff. 68b-75a: Short anaphora of Simon Peter. Chief of the Apostles. Cf. BAUMSTARK, 328, n. 12. *Incipit*: **وَمَحْمَدًا** {**لَحْمًا**}  
... **وَمَحْمَدًا** {**لَحْمًا**}


(10) Ff. 81a-94b: Anaphora of St. Ya'qob Burd'ana (James Baradaeus) of the Monastery of Psilta. Cf. BAUMSTARK, 175, n. 2.

(11) Ff. 94b-113a: Anaphora of the doctor. St. James.  
Bishop of Batnan-Sarug. This is the first formula indicated by  
BAUMSTARK. 158. n. 5. *Incipit*: لا انا ولا احد من  
...مؤمني

(13) Ff. 126b-134a: Anaphora of St. Eustathius.  
Archbishop of Antioch, one of the leaders of the great and holy Synod of  
Nicea. This is the first formulary indicated by BAUMSTARK, 267, n. 7.

*Incipit:* اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى رَسُوْلِكَ وَآلِهِ وَسَلَّمَ  
وَعَلَيْكُمْ سَامِعِينَ حَمْدًا طَائِفَةً خَالِدَةً ...

(15) Ff. 148a-160a: Anaphora of St. Moshe Bar Kefa, who is Bishop Severus. Cf. BAUMSTARK, 282, n. 11.

(16) Ff. 160a-168b: Liturgy of St. Philoxenus of Mabbug.  
This is the first formulary indicated by BAUMSTARK, 143, n. 13. *Incipit:*  
The image shows a close-up of a manuscript page with two lines of Syriac script written in dark ink on parchment. The script is a cursive style typical of the early medieval period. The first line begins with a large initial letter, possibly 'ܐ' (aleph), followed by several smaller letters. The second line continues the text, also starting with a large initial.

(18) Ff. 183a-193b: Anaphora of the evangelist St. Mark.  
Cf. BAUMSTARK, 328, n. 13.

(1) Ff. 194a-195a: **ಹುಟ್ಟಮಾ ದ-ಮರಿಯಾ ಯಾ'ಗೊಬ್ ಮಲ್ಲಪಾನಾ**  
*Huttama d-Mary Ya'qob mallpana*. *Huttama* of the doctor St. James (of





numerals imply that there is one leaf missing at the beginning, only one leaf  
btw. ff. 8/9 and an unknown number at the end.

*Manuscript Nos.:*

*Library:* 98

*Baumstark:* 14

*Project No.:* JERU 0004-2-14

*Date filmed:* 1988 March 15

*Reduction ratio:* 42X    *Emulsion:* Vesicular    *GSU No.:* 1512137

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 3

**Item:** 1

**Principal Work:** Syrian Orthodox Church. Lectionary for feasts

**Author:**

**Contents:**

Ff. 1a-247b: **ܟܬܒܐ ܡܟܢܢܫܐ ܐܘܟܝܬ ܕ-ܣܕܪܐ ܘܕ-ܐܘܢܓܠܝܐ ܘܕ-ܩܪܝܢܐ ܘܕ-ܡܝܪܝܡ ܝܠܕܬ ܐܠܗܐ ܘܕ-ܡܡܪܬܐ ܕ-ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ ܘܕ-ܡܡܪܬܐ ܕ-ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ ܘܕ-ܡܡܪܬܐ ܕ-ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ** *Ktaba mkannsha awkeyt d-sedre wa-d-ewanglaye wa-d-qeryane wa-d-me'mre, da-b-dukkyata qaddishata meshtammshin, hanaw (deyn) b-Beytlhem wa-b-Yordnan wa-b-'Ellayta w-seyd Qabra Maranaya, ken Subbara wa-Shunnayah (adde: d-Mart Maryam Yaldat Alaha), w-mawladeh d-Yohannan.* A compilation, that is, (a collection) of sedros, gospel (lections), lections (from other biblical books) and homilies that are read in liturgical ceremonies in the holy places, that is, at Bethlehem, the Jordan (River), the Upper Room and the Sepulcher of our Lord; then the (Churches of) the Annunciation and the Assumption (of St. Mary, the Mother of God) and the nativity of John (the Baptist).

a) Ff. 1a: Contents.

b) Ff. 1b-38a: **ܬܟܨܐ ܕ-ܒܝܬܠܗܡ** *Taksa d-Beytlhem.* The order of (the services celebrated on the feast of the Nativity in) Bethlehem. Besides the biblical lections and the sedros and their associated prayers, the order includes, ff. 20b-26a, a homily of Mar Ishaq (*incipit*: **ܡܪ ܝܫܥ ܕܥܝܢܐ ܕܡܪܝܡ ܝܠܕܬ ܐܠܗܐ**), a second by the same, ff. 26b-30a (*incipit*: **ܡܪ ܝܫܥ ܕܥܝܢܐ ܕܡܪܝܡ ܝܠܕܬ ܐܠܗܐ**), a third homily by the same, ff. 30a-34b (*incipit*: **ܡܪ ܝܫܥ ܕܥܝܢܐ ܕܡܪܝܡ ܝܠܕܬ ܐܠܗܐ**), and a fourth, ff. 34b-38a, also by Mar Ishaq (*incipit*: **ܡܪ ܝܫܥ ܕܥܝܢܐ ܕܡܪܝܡ ܝܠܕܬ ܐܠܗܐ**). On Mar Ishaq, cf. BAUMSTARK, 63-65.

c) Ff. 39a-63a: Order of the feast of the Epiphany. Homily of Mar Ishaq on the baptizands, ff. 57a-59a (*incipit*: **ܡܪ ܝܫܥ ܕܥܝܢܐ ܕܡܪܝܡ ܝܠܕܬ ܐܠܗܐ**); homily of the same on baptism, ff. 59a-63a (*incipit*: **ܡܪ ܝܫܥ ܕܥܝܢܐ ܕܡܪܝܡ ܝܠܕܬ ܐܠܗܐ**).

d) Ff. 63a-80a: Part of the order of Palm Sunday. Homily of Efrem, ff. 66a-80a (*incipit*: **ܡܪ ܝܫܥ ܕܥܝܢܐ ܕܡܪܝܡ ܝܠܕܬ ܐܠܗܐ**). On the homilies of Efrem, cf. BAUMSTARK, 48-51.

e) Ff. 80a-97a: Order of Monday of the redemptive Passion.

f) Ff. 97a-122a: Homilies of St. Efrem for Monday to Thursday of the Passion.

(1) Ff. 97b-102b: Monday. *Incipit*: **ܡܪ ܝܫܥ ܕܥܝܢܐ ܕܡܪܝܡ ܝܠܕܬ ܐܠܗܐ**

...ܦܩܬܐ ܕܚܝܬܐ

(2) Ff. 102b-112a: Tuesday. *Incipit*: ܕܡܚܠܐ ܕܝܚܝܬܐ: ܕܡܚܠܐ ܕܝܚܝܬܐ

ܕܡܚܠܐ ܕܝܚܝܬܐ...

(3) Ff. 112a-118a: Wednesday. *Incipit*: ܕܡܚܠܐ ܕܝܚܝܬܐ: ܕܡܚܠܐ ܕܝܚܝܬܐ

ܕܡܚܠܐ ܕܝܚܝܬܐ...

(4) Ff. 118a-122a: Thursday of the Mysteries. *Incipit*: ܕܡܚܠܐ ܕܝܚܝܬܐ

ܕܡܚܠܐ ܕܝܚܝܬܐ ܕܡܚܠܐ ܕܝܚܝܬܐ...

g) Ff. 122a-126a: Order of the ninth hour of the Thursday of the Mysteries.

h) Ff. 126b-135b: Order of the (foot-)washing that comes at the ninth hour of the Thursday of the Mysteries. Ff. 132b-135b: Homily of Mar Ishaq on the mass. *Incipit*: ܕܡܚܠܐ ܕܝܚܝܬܐ: ܕܡܚܠܐ ܕܝܚܝܬܐ...

i) Ff. 135b-157b: Order of vespers of Friday. Ff. 138b-157b: Homily of Mary Efrem. *Incipit*: ܕܡܚܠܐ ܕܝܚܝܬܐ: ܕܡܚܠܐ ܕܝܚܝܬܐ...

j) Ff. 157b-166a: Ninth hour of Friday. Adoration of the Cross.

k) Ff. 166a-179b: Order of the Saturday of Good News. Ff. 170a-179b: Homily of Mary Ya'qob on the cherub and the brigand. Cf. BAUMSTARK, 154, n.1. *Incipit*: ܕܡܚܠܐ ܕܝܚܝܬܐ: ܕܡܚܠܐ ܕܝܚܝܬܐ...

l) Ff. 179b-184a: Order of the Saturday of Good News. The title is identical with that of the above, but the above is for the night office, and this is for matins.

m) Ff. 184a-186b: Order (of the service) of forgiveness which is performed after the office of the ninth hour and before the mass. Only a *sedro*.

n) Ff. 186a-219b: Order of the Sunday of the redemptive Resurrection. Ff. 204b-211b: Homily of Mary Efrem. *Incipit*: ܕܡܚܠܐ ܕܝܚܝܬܐ: ܕܡܚܠܐ ܕܝܚܝܬܐ... Ff. 211b-219b: Homily of Mary Efrem, on the reception of the Mysteries. *Incipit*: ܕܡܚܠܐ ܕܝܚܝܬܐ: ܕܡܚܠܐ ܕܝܚܝܬܐ...

o) Ff. 219b-235b: ܕܡܚܠܐ ܕܝܚܝܬܐ: ܕܡܚܠܐ ܕܝܚܝܬܐ... *Taksa d-Subbara, d-meshtamle ayka d-ba'eyn Qirillos w-sharka d-qaroye*. The order of the Annunciation, which is celebrated wherever Cyril and the rest of the lectors wish.

p) Ff. 235b-247b: Order of the Assumption of the holy Mother of God. It includes, ff. 243b-247b: Homily of Mary Ya'qob on the Assumption of the Mother of God. Cf. BAUMSTARK, 150, n. 7. *Incipit*: ܕܡܚܠܐ ܕܝܚܝܬܐ: ܕܡܚܠܐ ܕܝܚܝܬܐ...

Miniatures and decorations:

Marginalia:

- (1) F. 38b: Prayer to Christ.
- (2) F. 38b: An apostrophe on the world.
- (3) F. 38b: Copied by Maroge.

**Language(s):** Syriac

**Date:** 1725 A.Gr. (= 1413/4 A.D.)

**Material:** Paper      **Folia:** 248      **Lines:** 19 to 22

**Size:** 26 x 16 cm.      **Columns:** 1 (21 x 13 cm.)

**Binding, condition and other remarks:**

Bound in cloth covered boards. Water stains. Soiled with occasional finger marks and candle grease spots. The binding is tight, so that a few letters of the text in a few places cannot be read in the film. The foliator skipped the leaf after f. 129.

**Manuscript Nos.:**

**Library:** 53

**Baumstark:** --

**Project No.:** JERU 0004-3-1

**Date filmed:** 1988 May 20

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512143

**Item: 2**

**Author:** Anonymous collector.

[illegible]

*al-mutawahhid al-kāmil wa-al-zāhid al-fādil, alladhī huwa min Barrīyat al-Isqīt. Wa-qad katabahā min ba'd intiqālihi al-qass al-'afīf, Yūhannā al-Saghīr, alladhī qad šāra lahu akhan fī majī'ihī li-Barrīyat al-Isqīt wa-šārū ithnaynuhum talāmīdh Anbā Bāmoi...* The story of our father, the holy Anba Bishoi, the perfect hermit and virtuous ascetic, who was of the Desert of Scete. It was written after his passing by the chaste priest, John the Short, who became a brother to him when he came to the Desert of Scete, and the two of them were disciples of Anba Bamoi... Cf. GRAF, op. cit., 539.

(6) Ff. 81a-98a: **ܩܝܣܣܐ ܕܐܒܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ ܕܬܠܡܝܕܗ ܐܢܒܐ ܒܡܝܐܝܬܐ...** *Qīssat al-ab al-qiddīs, al-mashhūr wa-al-'ālī al-mudī, al-kāmil fī jamī' al-fadā'il, Mār Yūhannā al-Saghīr, al-mudabbir, a'nī ra's qussān Barrīyat al-Isqīt.* The story of the holy father, famed and exalted in (his) passing, perfect in all the virtues, Mar John the Short, director, that is, head of the elders of the Desert of Scete. Cf. GRAF, op. cit., I, 534.

(7) Ff. 98a-110b: **ܟܝܬܒܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ...** *Khabar al-qiddīs al-'azīm wa-al- al-'ālī, Anbā Shanūdīn, al-rāhib al-kāmil al-ilāhī.* History of the great saint and exalted ----, Anba Shenute, the perfect and godly monk. Cf. GRAF, op. cit., I, 463 f.

(8) Ff. 110b-114a: **ܩܝܣܣܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ...** *Qīssah 'āliyah li-Anbā Marqūs, alladhī huwa min Jabal al-Tarmaq.* A sublime story of Anba Mark, who was of Jabal al-Tarmaq. Cf. GRAF, op. cit., I, 536.

(9) Ff. 114a-132b: **ܟܝܬܒܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ...** *Khabar Anbā Sarāfiyūn, ra's al-'ubbād, alladhī tafsīruhu sarāfiyan jasadānīyan...* The history of Anba Serapion, the leader of the worshipers, the interpretation of whose (name) is corporeal seraph... Cf. GRAF, op. cit., I, 530.

(10) Ff. 132b-137b: **ܩܝܣܣܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ...** *Qīssat Iksūnafūn al-wazīr wa-awlādihi Yūhannā wa-Arqādī.* The story of the vizier, Xenophon and his sons, John and Arcadius. Cf. GRAF, op. cit., I, 515.

(11) Ff. 138a-142b: **ܟܝܬܒܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ...** *Khabar tadābīr al-qiddīs Arkhīladīs, alladhī huwa min al-Qustantīnīyah.* The history of the life of St. Archelides, who was from Constantinople. Cf. GRAF, op. cit., I, 498 f., who omits this manuscript.

(12) Ff. 142a-146a: **ܩܝܣܣܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ ܕܡܪ ܝܗܢܐ ܬܝܪܐ...** *Khabar al-qiddīs Yūhannā, ibn al-malik, alladhī huwa min Rūmīyah, madīnat al-mulūk.* The history of St. John, the emperor's son, who was from Rome, the city of the emperors. This saint is the same as St. John of the Golden Gospel. Cf. GRAF, op. cit., I, 505 f. F. 145 is missing.



GRAF, op. cit., I, 530.

(20) Ff. 166b-171a: **ܟܬܒܬܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܐܘܬܝܠ** *Khabar al-qiddīs al-muntakhab, Mār Awtīl*. History of the elect saint, Mar Awtīl. Cf. GRAF, op. cit., I, 524.

(21) Ff. 171b-174b: **ܩܝܨܫܐ ܕܩܝܕܕܝܫܐ ܕܐܙܝܡ ܕܬܒܝܒ ܕܐܢܦܘܫ ܕܐܝܨܐ ܕܐܝܬܝܢ ܕܡܪ ܕܡܝܬܝܘܫ** *Qisṣat al-qiddīs al-ʿazīm wa-tabīb al-anfus wa-al-ajsād, al-ʿafīf Mār Dīmāt*. Story of the great saint and physician of souls and bodies, the chaste Mar Dometius. Cf. GRAF, op. cit., I, 525.

(22) Ff. 174b-182a: **ܩܝܨܫܐ ܕܩܝܕܕܝܫܐ ܕܐܒܪܗܡ ܕܩܝܕܕܝܫܐ ܕܡܪ ܐܦܪܐܡ ܕܡܠܦܐܢ** *Qisṣat al-qiddīs Ibrāhīm al-Qīdūnī, kutibat li-Mār Afrām al-malfān*. Story of St. Abraham al-Qīdūnī, written by St. Efrem, the doctor. Cf. GRAF, op. cit., I, 523 f.

(23) Ff. 182a-187a: **ܩܝܨܫܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܝܘܠܝܢܐ ܕܡܪ ܝܘܠܝܢܐ ܕܡܪ ܝܘܠܝܢܐ** *Qisṣat al-qiddīs al-muntakhab, Mār Yūlīnā, al-shaykh al-bahī*. Story of the elect saint, Mar Julianus, the magnificent old man. Cf. GRAF, op. -cit., I, 367, who omits mention of this manuscript.

(24) Ff. 187a-195b: **ܟܬܒܬܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܐܪܘܢ ܕܡܪ ܐܪܘܢ ܕܡܪ ܐܪܘܢ** *Khabar al-qiddīs al-ʿazīm fī al-abbād, al-lūbānī Mār Ahrūn*. History of the saint, great among the devotees, blessed Mar Aaron. Cf. GRAF, op. cit., I, 523.

(25) Ff. 196a-226a: **ܩܝܨܫܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܫܝܡܥܝܢ ܕܡܪ ܫܝܡܥܝܢ ܕܡܪ ܫܝܡܥܝܢ** *Qisṣat tadābīr Mār Shimʿūn Raʾstunah al-qiddīs, al-lābis li-Allāh*. Story of the life of Mar Simeon Stylites, the saint clothed with God. Cf. GRAF, op. cit., I, 513.

(26) Ff. 226a-265b: **ܩܝܨܫܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܒܪܫܐܡܐ ܕܡܪ ܒܪܫܐܡܐ ܕܡܪ ܒܪܫܐܡܐ** *Qisṣat al-muntaṭab, raʾs al-abbād, al-qiddīs al-lābis li-Allāh, al-ʿazīm Mār Baršawmā, alladhī huwa min nāhiyat al-shamāl*. Story of the chosen chief of the devotees, the holy, clothed with God, the great Mar Baršawmā, who was from the district of the north. The account of his life includes 99 miracles attributed to him. Cf. GRAF, op. cit., I, 524 f.

(27) Ff. 266a-272a: **ܩܝܨܫܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܕܢܝܐܠ ܕܡܪ ܕܢܝܐܠ ܕܡܪ ܕܢܝܐܠ** *Qisṣat al-qiddīs al-saʿīd al-muntakhab, Mār Dāniyāl al-zāhid, alladhī huwa fī Jabal Galash. Kutibat li-qiddīs al-lābis li-Allāh, Mār Yaʿqūb, al-malfān al-maskūnī*. Story of the blessed, elect saint, Mar Daniel, the ascetic who (lived) on Jabal Galash; written by the holy Mar James, clothed with God, the ecumenical doctor. Cf. GRAF, op. cit., I, 525.

(28) Ff. 272a-277a: **ܩܝܨܫܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܝܐܩܘܒ ܕܡܪ ܝܐܩܘܒ ܕܡܪ ܝܐܩܘܒ** *Qisṣah ʿajībah ʿalā al-qiddīs Mār Yaʿqūb al-sāʾih*. A wonderful story about the holy Mar James, the anchorite. His life is presented in no. 47. Cf. GRAF, op. cit., I, 527.





(37) Ff. 310a-311b: **ܩܝܨܬܐ ܕܩܝܕܕܝܫ ܐܒܪܗܡ ܕܩܝܕܕܝܫܐ ܕܩܝܕܕܝܫܐ ܕܩܝܕܕܝܫܐ** *Qiṣṣat al-qiddīs Ibrāhīm Kashkarāyā wa-al-ruhbān al-ākharīn*. Story of St. Abraham of Kashkar and the other monks. Cf. GRAF, op. cit., I, 523.

(38) Ff. 311b-313a: **ܩܝܨܬܐ ܕܩܝܕܕܝܫܐ ܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ** *Qiṣṣat Petrā, alladhī huwa min Afrīqī, wa-šāra fī darajat al-batriyarkīyah, wa-huwa kāna ghanīyan, wa-mā kāna fīhi rahmah*. The story of Petrā, who was from Afrīqī and attained the rank of the patriarchate; he was rich and had no mercy. Cf. GRAF, op. cit., I, 530.

(39) Ff. 313a-323a: **ܩܝܨܬܐ ܕܩܝܕܕܝܫܐ ܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ** *Qiṣṣah 'ālīyah lil-sharīf Mār Bayt al-Shuhadā'; wa-qad kutibat lil-qiddīs Īyāwannīs*. (The) sublime story of the noble Mār Bayt al-Shuhadā'; it was written by St. John. Cf. GRAF, op. cit., I, 525. There is a gap in the text on f. 316b, presumably where there was a lacuna in the archetype.

(40) Ff. 323a-340a: **ܩܝܨܬܐ ܕܩܝܕܕܝܫܐ ܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ** *Qiṣṣat wa-fadā'il al-qiddīs Mār Awgen, alladhī huwa min al-Qubt*. The story and virtues of the holy Mar Eugene, who was from the Copts. Cf. RAF, op. cit., I, 525 f.

(41) Ff. 340a-349b: **ܩܝܨܬܐ ܕܩܝܕܕܝܫܐ ܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ** *Qiṣṣat al-qiddīs al-lābis li-Allāh, al-mukhtār Mār Malkā, ibn ukht al-sā'id Mār Awgen, ra's al-ruhbān wa-abūhum*. Story of the holy Mar Malchus, clothed with divinity, nephew by his sister of blessed Mar Eugene, the leader of the monks and their father. Cf. GRAF, op. cit., I, 528.

(42) Ff. 349b-356a: **ܩܝܨܬܐ ܕܩܝܕܕܝܫܐ ܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ** *Qiṣṣat Mār Isha'yā al-Halabī al-rāhib, alladhī huwa min shī'at Mār Awgen, min al-ithnayn wa-sab'īn; wa-mawdū'an jismuhu fī dākhil dayrihi al-muqaddas*. Story of Mar Isaiah of Aleppo, the monk, who was (one) of the band of Mar Awgen, of the seventy-two; his body is deposited within his holy monastery. Cf. GRAF, op. cit., I, 528.

(43) Ff. 356b-362a: **ܩܝܨܬܐ ܕܩܝܕܕܝܫܐ ܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ** *Qiṣṣat 'ajā'ib Mār Yaret al-Iskandarānī, allatī bihā tu'arraf baladuhu wa-mawliduhu wa-tarbīyatuhu fī sanat khams-mī'ah wa-thalāthah li-Iskandar, malik al-Yūnāniyīn*. Story of the miracles of Mar Yareth of Alexandria, in which there are made known his country, his birth and his upbringing in the year 503 of Alexander, King of the Greeks (= 291/2 A.D.). Cf. GRAF, op. cit., I, 531.

(44) Ff. 362a-363b: **ܩܝܨܬܐ ܕܩܝܕܕܝܫܐ ܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ ܕܩܝܩܝܐ**

**ܩܝܨܬܐ ܕܐܒܐ ܩܕܕܝܨܐ ܐܘܐܓܪܝܨܐ** *Qisṣat al-ab al-qiddīs Awaghrīs, fāsiḥ al-aḥkār wa-kāshif al-asrār*. Story of the holy father, Evagrius, eloquent of ideas and revealer of mysteries. Cf. GRAF, op. cit., I, 399, no. 4.

(45) Ff. 363b-366a: **ܩܝܨܬܐ ܕܐܢܒܐ ܝܫܐܝܐ** *Qisṣat tadābīr hayāt Anbā Isha'yā, alladhī kāna fī Bayt al-Qiddīsīn, wa-huwa kataba al-kitāb*. Story of the manner of life of Anba Isaiah, who was in Bayt al-Qiddīsīn; he himself wrote the book. The Isaiah in question is Isaiah of Scete, Cf. GRAF, op. cit., I, 403.

(46) Ff. 366a-379b: **ܩܝܨܬܐ ܕܝܚܝܘܢ ܕܡܠܟܐ ܕܕܝܡܝܢܐ** *Qisṣat sūrat al-Masīh allatī šana'ūhā al-Yahūd fī madīnat Tībāriyūs likaymā yastahz[il]ū 'alayhā, fī ayyām Zaynūn al-malik al-mu'min*. Story of the icon of Christ that the Jews made in the city of Tiberias in order to mock it, in the days of Zeno, the believing emperor. Cf. GRAF, op. cit., I, 245, no. 8d.

(47) Ff. 379b-390a: **ܩܝܨܬܐ ܕܡܪ ܝܥܩܘܒ ܕܗܒܝܨܐ** *Qisṣat Mār Ya'qūb al-Habīsī, alladhī fī dayr qariyat Salah fī balad Tūr 'Ābdīn, huwa wa-al-habīsīyīn arfāquhu wa-al-shuhadā' alladhīn ma'ahu*. Story of Mar James the Recluse, who was in the Monastery of Qariyat Salah in the country of Tūr 'Ābdīn, and his recluse companions and the martyrs who were with him. Cf. GRAF, op. cit., I, 527.

(48) Ff. 390b-400a: **ܩܝܨܬܐ ܕܡܪ ܐܘܠܝܘܓܝܘܨ** *Qisṣat al-qiddīs Mār Awlūgh, al-'ābid al-Qubī, alladhī tatalmadha lahu al-sab' jamī' ayyām hayātihi*. Story of the holy Mar Eulogius, the Coptic (i.e. Egyptian) devotee, to whom the seven became disciples all the days of his life. Cf. GRAF, op. cit., I, 526.

#### Miniatures and decorations:

Many of the lives are separated by designs.

The text is framed.

#### Marginalia:

(1) F. 367b: "I, Yūliyūs, metropolitan and patriarchal vicar in Malabar, read this book while in Jerusalem, 26 Aylūl (= 7 Oct.), 1732 A.D."

(2) F. 367a bis: Reader's note of Jabrā, son of Ya'qūb, 1916 A.D.

**Language(s):** Garshuni (Arabic written in Syriac letters)

**Date:** 13 Kānūn II, 2045 A.Gr. (= 24 Jan., 1734 -- the date when the second part of the collection, which originally constituted a single volume, was finished)

**Material:** Paper      **Folia:** 398      **Lines:** 32

**Size:** 33 x 21 cm.      **Columns:** 2 (27 x 8, total 17 cm.)

**Binding, condition and other remarks:**

Bound in boards covered with embossed, polished leather. Some bleed-through here and there. Ff. 9 and 145 are missing. A few leaves had holes in them which have been patch repaired, covering text, especially ff. 283-284. Occasional ink smears; the one on f. 141b is rather heavy. The foliator skipped ## 94 and 317. The original ff. 95-122 have been renumbered 94-121, but the renumbering stopped there, leaving # 122 skipped. # 367 was given to two successive leaves, and, in compensation, # 368 was skipped. Ff. 1-2 and 93 are 19th century supplies. The original collection consisted of some 750 leaves in a single volume. When the manuscript was renewed, however, the original volume was split into two codices, and tables of contents were added for each. In the case of this part, the supplied text at the beginning commences on the second leaf of the table of contents. F. 400, on the other hand, has been split between the two parts.

**Manuscript Nos.:**

**Library:** 199A

**Baumstark:** 38\*(A)

**Project No.:** JERU 0004-3-2

**Date filmed:** 1988 May 20

**Reduction ratio:** 42X    **Emulsion:** Vesicular    **GSU No.:** 1512143

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 3

**Item:** 3

**Principal Work:** Collection of lives of saints, part 2.

**Author:** Anonymous collector.

**Contents:**

Ff. 1a-11a, 401a-750a: Collection of lives of saints, part 2. Catalogued by G. GRAF in *Oriens Christianus* NS 3 (1913), 318-327.

a) Ff. 1a-11a: Contents.

b) Ff. 401a-750a: Text. The leaf numbers and numbers of the lives continue those of part 1.

(49) Ff. 401a-409a: **ܩܝܣܬܐ ܕܠܝܬܐܢܐ ܕܡܪ ܐܒܪܗܡ ܕܡܪ ܒܪܫܐܡܐ ܕܡܪ ܐܒܕܝܢ** *Qīssat al-sharīf Mār Abrāhām, alladhī tukannā jabalan 'āliyan; wa-huwa mu'allim al-qiddīs Mār Barsawmā, ra's al-'abbād.* Story of the noble Mar Abraham, which is called a lofty mountain; he was the master of the holy Mar Barsawma, the leader of the devotees (that is, of the monks of Tūr 'Ābdīn). Cf. GRAF, *Geschichte* I, 523.

(50) Ff. 409a-412a: **ܩܝܣܬܐ ܕܝܗܝܐ ܡܢ ܩܝܣܬܐ ܕܝܗܝܐ ܡܢ ܩܝܣܬܐ ܕܝܗܝܐ ܡܢ ܩܝܣܬܐ ܕܝܗܝܐ** *Qīssat al-tūbānī Yūhannā, al-nāsik al-kāmil; wa-hiya min qīssat Yūhannā al-Tabīb.* Story of blessed John, the perfect anchorite; it is one of the stories of John the Physician. Cf. GRAF, op. cit., I, 527.

(51) Ff. 412a-414b: **ܩܝܣܬܐ ܕܝܗܝܐ ܕܡܪ ܝܗܝܐ ܕܡܪ ܝܗܝܐ ܕܡܪ ܝܗܝܐ ܕܡܪ ܝܗܝܐ** *Qīssat wujūd al-Salīb al-masjūd, bi-annah kayfa inkashafa wa-ittadaha lil-nās fī al-azminah al-awwalīyah.* Story of the finding of the adored Cross, that is, how it was discovered and manifested to men in the first ages. There are accounts of two findings. Cf. GRAF, op. cit., I, 244.

(a) Ff. 412a-413a: The first finding through the wife of Emperor Claudius in the time of St. James (brother of our Lord).

(b) Ff. 413a-414b: **ܩܝܣܬܐ ܕܝܗܝܐ ܕܡܪ ܝܗܝܐ ܕܡܪ ܝܗܝܐ ܕܡܪ ܝܗܝܐ** *Aydan 'alā wujūd al-Salīb min Haylānah al-malikah, umm Qustantīn, al-malik al-mu'min.* Also concerning the finding of the Cross by Empress Helena, mother of the believing Emperor Constantine.

(52) Ff. 414b-420b: **ܩܝܣܬܐ ܕܝܗܝܐ ܕܡܪ ܝܗܝܐ ܕܡܪ ܝܗܝܐ ܕܡܪ ܝܗܝܐ** *Qīssat intiqāl*



(59) Ff. 443b-446b: **ܩܝܨܬܐ ܕܢܝ ܫܗܐܕܬܐ ܕܩܝܕܕܝܫ ܒܘܬܪܘܫ ܕܪܐܝܫ ܕܪܥܝܬܐ ܕܐܝܩܝܦܬ ܕܐܝܫܩܢܕܪܝܝܬ ܐܠܠܬܕܗܝ ܐܝܬܫܗܕܐ ܦܝ ܐܝܝܡ ܕܝܘܩܠܝܬܝܝܢܘܫ ܐܠܡܠܝܬ ܐܠܟܝܝܪܐ**  
*Qīssat a'nī shahādat al-qiddīs Butrus, ra's (lege: ra'īs) asāqifat al-Iskandarīyah, alladhī istashhada fī ayyām Diyūqlītiyānūs, al-malik al-kāfir*. Story, that is, martyrdom of St. Peter, Archbishop of Alexandria, who suffered martyrdom during the reign of Diocletian, the unbelieving emperor. Cf. GRAF, op. cit., I, 309, where he fails to mention this manuscript.

(61) Ff. 452a-453b: **ܩܝܣܣܬܐ ܡܪ ܝܥܩܘܒ ܐܘܫܝܒܝܢ ܐܠܬܝ ܗܝܐ ܒܝܢ ܐܠܬܭܗܘܡ**  
**ܩܝܣܣܬܐ ܡܪ ܝܥܩܘܒ ܐܘܫܝܒܝܢ ܐܠܬܝ ܗܝܐ ܒܝܢ ܐܠܬܭܗܘܡ** *Qīssat Mār Ya'qūb, usquf madīnat Nuṣaybīn, allatī hiya bayn al-tukhūm.*  
 Story of Mar James, bishop of the city of Nisibis, which is within the borders. Cf. GRAF, op. cit.,  
 I, 527.

סיפת משיבסדת קיפד זללס זלכיס זחסיק  
 מדבסת מסהזסת סקזסת זלכ זללזסת זלכ זלכיס זחסיק זלכ  
 זלכיס זחסיק זלכ זללזסת זלכ זלכיס זחסיק זלכ זללזסת זלכ  
*Qissat mašnū'ah li-safī Allāh,*  
*Alādīs, usquf madīnat Qīsārīyat Qafādūqiyā, 'alā al-'ajā'ib allatī fa'alahā al-qiddīs Basīliyūs,*  
*alladhī sāra usqufan li-tilka al-madīnah wa-mu'allim al-maskūnah kullihā.* Story composed by the  
 pure (man) of God, Helladius, bishop of the city of Caesarea of Cappadocia, concerning the  
 miracles wrought by St. Basil, who became bishop of that city and doctor of the entire world. Cf.  
 GRAF, op. cit., I, 328 f. Seven miracles are recounted. A marginal note, f. 462b, indicates that  
 the second miracle was previously narrated in the story of St. Efrem.

(70) Ff. 469b-479b: **ܩܝܣܫܐ ܕܡܪ ܝܠܥܢܐܢܝܬܐ ܕܐܙܝܡ ܒܝ ܐܠܡܠܟܝܢܐܗ ܘܦܚܡ ܐܠܕܗܗܒܐ ܕܪܐܝܬܐ ܕܪܘܥܨܐ ܕܐܠܟܗܢܐ ܕܐܒܪܐܪ ܒܝ ܡܕܝܢܬܐ ܕܡܠܝܟܐ ܕܩܘܨܬܐܢܝܝܗ.** Story of holy St. John,





*kathīrīn li-Mār Mīkhā'īl, Batriyark Antākiyat Sūrīyā*. Story of the manner of life of the holy (and) noble Mar Abhai, Bishop of Nicea, who lived in the time of the reign of Arcadius, Honorius and Theodosius, the believing emperors; it has been revised with great perseverance by Mar Michael, Patriarch of Antioch of Syria. Cf. GRAF, op. cit., I, 523.

(78) Ff. 524b-526b: **ܩܝܫܬܐ ܕܩܝܕܕܝܫܐ ܡܪ ܣܘܪܝܝܐ ܕܡܪ ܣܝܪܝܝܐ ܕܡܪ ܣܝܪܝܐ ܕܡܪ ܣܝܪܝܐ**  
*Risālah allatī rusilat (lege: ursilat) min al-qiddīs Mār Sāwīriyūs, batriyark Antākiyat Sūrīyā, lammā turida min al-Khalqīdūniyīn al-munāfiqīn*. Epistle that was sent by the holy Mar Severus, Patriarch of Antioch of Syria, when he was expelled by the Chalcedonian hypocrites. Cf. GRAF, op. cit., I, 419.

(79) Ff. 526b-527a: **ܩܝܫܬܐ ܕܩܝܕܕܝܫܐ ܡܪ ܣܘܪܝܝܐ ܕܡܪ ܣܝܪܝܐ ܕܡܪ ܣܝܪܝܐ**  
*Qīssat al-qiddīs al-muntakhab wa-al-lābis Allāh, Mār Ya'qūb, al-malfān al-ilāhī, usquf Sarūj*. Story of the holy, elect, clothed with divinity, Mar James, the divine doctor, Bishop of Sarug. Cf. GRAF, op. cit., I, 452.

(80) Ff. 527a-533a: **ܩܝܫܬܐ ܕܩܝܕܕܝܫܐ ܡܪ ܣܘܪܝܝܐ ܕܡܪ ܣܝܪܝܐ ܕܡܪ ܣܝܪܝܐ**  
*Qīssat al-qiddīs Mār Ya'qūb usquf al-Ruhā[']', wa-bi-al-ḥarā (lege: bi-al-aḥrā) li-jamī' al-mustaḳīmīn al-majd, al-ma'rūf bi-al-Burda'ānī, wa-bi-sababihi arnaynā (?) Ya'aqibah*. Story of the holy Mar James, Bishop of Edessa, or rather, the glory of all the orthodox; he is known as Baradaeus, and on his account we are called Jacobites. Not mentioned by GRAF in *Geschichte*, but cf. *OC NS 3* (1913), 322, no. 80.

(81) Ff. 533a-548b: **ܩܝܫܬܐ ܕܩܝܕܕܝܫܐ ܡܪ ܣܘܪܝܝܐ ܕܡܪ ܣܝܪܝܐ ܕܡܪ ܣܝܪܝܐ**  
*Qīssat al-bārr al-mumtali[']' sa'ādāt, al-qiddīs Yūhannā, usquf madīnat Tellā; wa-qad tawassalū ḥādhiḥ unāsan mumayyazīn bi-i'tinā 'azīmin min al-akh alladhī kāna yaskin ma'a ḥādḥā al-qiddīs zamānan kathīran, li-tuktab li-fā'idat kathīrīn*. Story of the righteous Mar John, bishop of Tella, full of blessedness; some distinguished persons besought this with great solicitude from the brother who lived with this saint for a long time, so that it might be written down for the profit of many. Cf. GRAF, op. cit., I, 528.

(82) Ff. 545b-547a: **ܩܝܫܬܐ ܕܩܝܕܕܝܫܐ ܡܪ ܣܘܪܝܝܐ ܕܡܪ ܣܝܪܝܐ ܕܡܪ ܣܝܪܝܐ**  
*Qīssat al-tūbānī Adday, al-usquf wa-al-kāmil fī makhāfat Allāh*. Story of blessed Bishop Addai, (who was) perfect in the fear of God. Cf. GRAF, op. cit., I, 524.

(83) Ff. 547a-564b: **ܩܝܫܬܐ ܕܩܝܕܕܝܫܐ ܡܪ ܣܘܪܝܝܐ ܕܡܪ ܣܝܪܝܐ ܕܡܪ ܣܝܪܝܐ**  
*Qīssat, a'nī fadā'il al-qiddīs Thā'udūtā, usquf madīnat Amīd*. Story, that is, the virtues of St. Theodotus, bishop of the city of Amida. Cf. GRAF, *OC NS 3* (1913), 322; not

mentioned in Geschichte.

(84) Ff. 564b-566b: 977 **ܩܝܨܐܬ ܕܩܝܕܕܝܨܝܢ ܕܠܒܝܨܝܢ ܕܕܥܦܪ ܕܠܥܝܢ ܕܩܝܝܢ ܕܩܝܨܐܬ ܕܩܝܕܕܝܨܝܢ ܕܠܒܝܨܝܢ ܕܕܥܦܪ ܕܠܥܝܢ ܕܩܝܝܢ** *Qīṣas al-shuhadā' al-qiddīsīn, al-lābisīn al-ḏafr (lege: al-zafr), alladhīn istashhadū amām al-mulūk al-munāfiqīn li-ajl al-Masīh. Awwalan 'alā qatl Hābīl min Qāyīn; wuḏi'at li-Sūmākhūs. Stories of the holy martyrs, clothed with victory, who bore witness before the hypocrite emperors for the sake of Christ. First of all, concerning the slaying of Abel by Cain, composed by Symmachus. Cf. GRAF, *Geschichte* I, 528.*

(85) Ff. 566b-570b: **ܩܝܨܐܬ ܕܬܘܒܐܢܝ ܦܠܩܝܕܐ ܕܐܠܠܗܝ ܬܐܟܢܢܐ ܐܘܨܬܐܬܐܘܫ ܘܐܝܡܪܐ ܐܬܝܗܝ ܘܐܒܢܝܗܝ** *Qīṣsat al-tūbānī Falqīdā, alladhī takannā Awstātā'us, wa-imra'atihi wa-banīhi. Story of blessed Placidus, who was surnamed Eustathius, his wife and his children. Cf. GRAF, op. cit., I, 502.*

(86) Ff. 570b-574a: **ܩܝܨܐܬ ܕܐܢܝ ܫܗܐܕܐܬ ܕܐܠܠܗܝܢ ܬܐܟܠܠܐ ܬܕ ܒܘܚܝܪܐܬ ܫܒܐܨܬܝܝܐ ܦܝ ܐܝܝܝܡ ܕܩܝܩܩܘܫ ܕܡܠܝܩ ܐܠܐܬܝܡ** *Qīṣsat, a'nī shahādat al-arba'īn shuhadā' al-qiddīsīn alladhīn takallalū td buhayrat Sabāstīyā fī ayyām Dūqīqūs, al-malik al-athīm. Story, that is, martyrdom of the forthy holy martyrs who were crowned in the lake of Sebaste during the reign of the wicked Emperor Decius. Cf. GRAF. op. cit., I, 510.*

(87) Ff. 574a-578b: **ܩܝܨܐܬ ܕܐܢܝ ܫܗܐܕܐܬ ܕܐܠܠܗܝܢ ܬܐܟܠܠܐ ܬܕ ܒܘܚܝܪܐܬ ܫܒܐܨܬܝܝܐ ܦܝ ܐܝܝܝܡ ܕܩܝܩܩܘܫ ܕܡܠܝܩ ܐܠܐܬܝܡ** *Qīṣsat, a'nī shahādat wa-i'tirāf wa-inbī'āth al-qiddīsīn Maksīmīnā, wa-Yamlīkhā, wa-Martalūs, wa-Diyūnnūsiyūs, wa-Īwānnīs, wa-Sarāfiyūn, wa-Aksaqastarīnūs, wa-Antūnīnūs, al-mu'tarifīn alladhīn kānū fī madīnat Aḫasūs. Story, that is, the martyrdom, confession and resurrection of Sts. Maximi(a)nus, Iamblichus, Martellus, Dionysius, Serapion, Aksaqastarīnūs and Antoninus, the confessors who were in the city of Ephesus. These are the Seven Sleepers of Ephesus. Cf. GRAF, op. cit., I, 512 f.*

(88) Ff. 578b-582a: **ܩܝܨܐܬ ܕܐܢܝ ܫܗܐܕܐܬ ܕܐܠܠܗܝܢ ܬܐܟܠܠܐ ܬܕ ܒܘܚܝܪܐܬ ܫܒܐܨܬܝܝܐ ܦܝ ܐܝܝܝܡ ܕܩܝܩܩܘܫ ܕܡܠܝܩ ܐܠܐܬܝܡ** *Qīṣsat a'nī shahādat al-qiddīs Jiyūrjīs al-sa'īd, al-shahīd al-mashhūr. Story, that is, the martyrdom of the blessed St. George, the famous martyr. Cf. GRAF, op. cit., I, 502-504. F. 581 is missing.*

(89) Ff. 582a-585b: **ܩܝܨܐܬ ܕܐܢܝ ܫܗܐܕܐܬ ܕܐܠܠܗܝܢ ܬܐܟܠܠܐ ܬܕ ܒܘܚܝܪܐܬ ܫܒܐܨܬܝܝܐ ܦܝ ܐܝܝܝܡ ܕܩܝܩܩܘܫ ܕܡܠܝܩ ܐܠܐܬܝܡ** *Qīṣsat a'nī shahādat al-qiddīs al-mashhūr fī al-shuhadā', Mār Ya'qūb al-Muqallā'. Story, that is, the martyrdom of the holy St. James, famous among the martyrs, who was cut to pieces. Cf. GRAF, op. cit., I, 504 f.*

(90) Ff. 585b-590a: **ܩܝܣܬܐ ܕܢܝ ܫܗܕܬܐ ܕܩܕܕܝܣܝܢ ܫܪܓܝܫ ܘܒܚܬܐ ܗܙܝܬܐ ܗܝܬܐ** *Qiṣṣat a'nī shahādat al-qiddīsayn, Sargīs wa-Bakūs, al-shuhadā' al-sahrīfīn wa-al-mutaraddiyīn al-ghalabah*. Story, that is, the martyrdom of the two saints, Sergius and Bacchus, the noble martyrs who brought back the victory. Cf. GRAF, op. cit., I, 512.

N.B. The description of this manuscript was too long to fit in a single computer file. The remainder can be found in file SMJ3 3.2.

**Language(s):** Garshuni (Arabic written in Syriac letters)

**Date:** 13 Kānūn II, 2045 A.Gr. (= 24 Jan., 1734 A.D.)

**Material:** Paper      **Folia:** 353      **Lines:** 32

**Size:** 33 x 19 cm.      **Columns:** 2 (27 x 7.5, total 16 cm.)

**Binding, condition and other remarks:**

Bound in boards covered with polished leather. The leaves have occasionally been repaired with patches that cover a little of the text. The lower inner corners of the leaves are progressively worn and are flaking away, but without significant loss of text, except ff. 745-750, where the renewer has supplied the missing text. F. 581 is missing.

**Manuscript Nos.:**

**Library:** 199B

**Baumstark:** 38\*

**Project No.:** JERU 0004-3-3

**Date filmed:** 1988 May 20

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512143

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 3

**Item:** 3b

**Principal Work:** Collection of lives of saints, part 3.

**Author:** Anonymous collector.

**Contents:**

Ff. Ia-IIa, 401a-750a: Collection of lives of saints, part 2. Catalogued by G. GRAF in *Oriens Christianus* NS 3 (1913), 318-327.

N.B. The description of this manuscript was too long to fit in a single computer file. The first part, containing the description of ff. 401a-590a can be found in file SMJ3 3.1

(91) Ff. 590a-599a: **ܩܝܨܫܬ ܡܪ ܝܗܢܢܢ ܕܟܝܬܐ ܫܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** *Qīṣṣat al-qiddīs Mār Yohannan d-Kafar Sanya, a'nī shahādatuhu*. Story of the holy Mar John of Kafar Sanya, that is, his martyrdom. Cf. GRAF, op. cit., I, 527 f.

(92) Ff. 599a-604a: **ܩܝܨܫܬ ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** *Qīṣṣat a'nī shahādat al-sab'ah shuhadā' al-mashhūrīn alladhīn istashhadū fī madīnat Shamīshat bi-ayyām Maksīmiyānūs, al-malik al-kāfir*. Story, that is, the martyrdom of the seven famous martyrs who suffered martyrdom in the city of Samosata during the reign of the unbelieving Emperor Maximianus. Cf. GRAF, OC NS 3 (1913), 323; not mentioned in *Geschichte*.

(93) Ff. 604a-609b: **ܩܝܨܫܬ ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** *Qīṣṣat a'nī shahādat al-qiddīs al-sa'īd Fantāliyyūn wa-alladhīn ma'ahu*. Story, that is, the martyrdom of the blessed saint, Mar Pantaleon, and those who were with him. Cf. GRAF, *Geschichte* I, 521.

(94) Ff. 609b-612b: **ܩܝܨܫܬ ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** *Qīṣṣat Mār Rūmanūs al-sa'īd, a'nī shahādatuhu, wa-al-tiḡl alladhī istashahada ma'ahu*. Story of the blessed Mar Romanus, that is, his martyrdom, and the child who suffered martyrdom with him. Cf. GRAF, op. cit., I, 530.

(95) Ff. 612b-624b: **ܩܝܨܫܬ ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** *Qīṣṣat a'nī shahādat al-qiddīs al-muntakhab Lābrantiyyūs, wa-al-sharīf Mār Aghrīfās, wa-al-shuhadā' al-lābisīn al-ghalabah alladhīn takallalū ma'ahum bi-al-shahādah 'iwaḍ Rabbīnā Yasū' al-Masīh wa-tasharrafū fī Jibāl Hasmī wa-A-ūmā*. Story, that is, the martyrdom of the elect St. Lawrence and the noble Mar Agrippas and the martyrs, clothed with victory, who were crowned with them in



of the man of God, 'Abd al-Masīh, who became a servant of Christ, whose name was Ashīr, son of Levi the Jew, who was from the city of Sinjar. Cf. GRAF, op. cit., I, 523.

(104) Ff. 657a-662a: **ܩܝܨܫܬ ܡܪ ܦܬܝܢ ܡܢ ܒܠܕ ܦܪܫ ܩܝܨܫܬܐ ܕܡܪ ܦܬܝܢ** *Qīṣṣat al-qiddīs Mār Petyon, alladhī huwa min balad al-Fars, a'nī shahādatuhu.* Story of the holy Mar Pethyon, who was from the province of Fars, that is, his martyrdom. Cf. GRAF, op. cit., I, 529 f.

(105) Ff. 662a-669a: **ܩܝܨܫܬ ܡܪ ܬܗܘܕܘܪܘܨ ܕܡܪ ܬܗܘܕܘܪܘܨ ܕܡܪ ܬܗܘܕܘܪܘܨ** *Qīṣṣat a'nī shahādat al-sa'īd Mār Thā'udūrūs alladhī istashhada fī madīnat Afkiyā'itā.* Story, that is, the martyrdom of the blessed Mar Theodore, who suffered martyrdom in the city of Euchaita. Cf. GRAF, op. cit., I, 514.

(106) Ff. 669a-672a: **ܩܝܨܫܬ ܡܪ ܐܘܢܘܨܝܡܐ ܕܡܪ ܐܘܢܘܨܝܡܐ ܕܡܪ ܐܘܢܘܨܝܡܐ** *Qīṣṣat al-nisā' al-qiddīsāt al-'ābidāt wa-al-shahīdāt al-wathīqāt, allawātī istashhadna bi-jabarūt fī al-jihād li-ajl al-Masīh. Awwalan qīṣṣah mumaththalīyat fawā'idan lil-tūbānīyah Awnūsīmā, ibnat al-malik.* Stories of the holy devout women and the firm martyrs who suffered martyrdom with fortitude in the struggle for the sake of Christ. First, the exemplary, profitable story of blessed Onesima, the emperor's daughter. Cf. GRAF, op. cit., I, 529.

(107) Ff. 672a-675a: **ܩܝܨܫܬ ܡܪ ܐܠܐ ܕܡܪ ܐܠܐ ܕܡܪ ܐܠܐ ܕܡܪ ܐܠܐ** *Qīṣṣat al-thānīyah 'alā al-qiddīsah Anūsīmā, ibnat al-mulūk, wa-'alā al-arab' mi'at 'ābid alladhīn zaharū ma'ahā.* Second story concerning St. Onesima, the daughter of emperors, and concerning the four hundred devotees who appeared with her. Cf. GRAF, loc. cit.

(108) Ff. 675a-677b: **ܩܝܨܫܬ ܡܪ ܐܢܒܐ ܕܡܪ ܐܢܒܐ ܕܡܪ ܐܢܒܐ ܕܡܪ ܐܢܒܐ** *Qīṣṣat al-batūlāt al-qiddīsāt allawātī zaharna wa-aklarafna (?) bi-ayādī Anbā Dāniyāl, ra'īs wa-mudabbir al-Isqīt; wa-aydan khabaran 'alā al-qiddīs.* Story of the holy virgins who appeared and were instructed by Anba Daniel, abbot and guide of Scete; likewise, a story concerning the saint (himself). Cf. GRAF, op. cit., I, 403 f., where, however, this manuscript is not mentioned.

(109) Ff. 677b-684a: **ܩܝܨܫܬ ܡܪ ܐܘܦܪܟܣܝܐ ܕܡܪ ܐܘܦܪܟܣܝܐ ܕܡܪ ܐܘܦܪܟܣܝܐ** *Qīṣṣat jāriyat al-Masīh, al-qiddīsah Awfraksīyā.* Story of the maidservant of Christ, St. Eupraxia. Cf. GRAF, op. cit., I, 518.

(110) Ff. 684b-689a: **ܩܝܨܫܬ ܡܪ ܐܝܠܪܝܐ ܕܡܪ ܐܝܠܪܝܐ ܕܡܪ ܐܝܠܪܝܐ** *Qīṣṣat al-qiddīsah Īlāriyā, ibnat Zaynūn, al-malik al-mu'min.* Story of St. Hilaria, daughter of the believing Emperor Zeno. Cf. GRAF, op. cit., I, 526 f.

(111) Ff. 689a-693a: **ܩܝܫܫܬܐ ܕܩܝܕܕܝܫܐ ܐܘܦܪܫܝܢܝܐ ܐܠܬܐܝܬ ܗܝܐ ܡܝܢ ܐܠܝܫܟܢܕܪܝܝܐ ܐܠܬܐܝܬ ܕܗܬܐܬܐ ܕܙܡܪܐܕܝܫ ܠܝܐܝܠ ܐܠܠܗܐ ܐܠܬܐܝܬ ܕܐܝܬܐ ܕܡܫܬܐ ܕܪܝܝܐܠܐ.** *Qišsat al-qiddīṣah Awfrūsīnī, allatī hiya min al-Iskandarīyah wa-kannat dhātahā Zmaragdūs li-ajl Allāh wa-ta'abbadat fī maskan al-rijāl.* Story of St. Euphrosyne, who was from Alexandria, called herself Smaragdus for the sake of God and devoted herself to his service in the dwelling place of the men. Cf. GRAF, op. cit., I, 501.

(112) Ff. 693a-694a: **ܩܝܫܫܬܐ ܕܩܝܕܕܝܫܐ ܡܪܝܝܐ ܐܠܬܐܝܬ ܬܘܟܢܢܐ ܝܫܡܗܐ ܡܪܝܢܐ ܒܝ ܡܫܬܐ ܕܪܝܝܐܠܐ.** *Qišsat al-qiddīṣah Mārīyā, allatī tukannā ismuhā Marīnā fī maskin al-rijāl.* Story of St. Maria, whose name was called Marina in the dwelling place of the men. Cf. GRAF, op. cit., I, 508 f.

(113) Ff. 694a-695b: **ܩܝܫܫܬܐ ܕܩܝܕܕܝܫܐ ܠܘܨܝܐ ܐܠܬܐܝܬ ܕܡܫܬܐ ܕܪܝܝܐܠܐ.** *Qišsat batūlin wāhidatin sa'īdatin wa-'ajībah fī tadābīrihā.* Story of a certain blessed virgin, wonderful in her manner of life. Another hand has added: **ܩܝܫܫܬܐ ܕܩܝܕܕܝܫܐ ܠܘܨܝܐ ܐܠܬܐܝܬ.** *Qišsat al-qiddīṣah Luṣīyah al-batūl.* Story of the virgin, St. Lucia (Lucy). However, she is not identified in the text. *Incipit:* **ܩܝܫܫܬܐ ܕܩܝܕܕܝܫܐ ܠܘܨܝܐ ܐܠܬܐܝܬ ܕܡܫܬܐ ܕܪܝܝܐܠܐ.**

(114) Ff. 695b-698a: **ܩܝܫܫܬܐ ܕܩܝܕܕܝܫܐ ܫܘܫܢܐ ܐܠܬܐܝܬ ܕܡܫܬܐ ܕܪܝܝܐܠܐ.** *Qišsat al-tūbānīyah Shūshan, batūlat al-Masīh.* Story of blessed Susanna, virgin of Christ. Cf. GRAF, op. cit., I, 530.

(115) F. 698ab: **ܩܝܫܫܬܐ ܕܩܝܕܕܝܫܐ ܬܘܒܐܬܐ ܐܠܬܐܝܬ ܕܡܫܬܐ ܕܪܝܝܐܠܐ.** *Qišsat wāhidatin batūlin allatī saqalat wa-tābat.* Story of a certain virgin who fell and repented. *Incipit:* **ܩܝܫܫܬܐ ܕܩܝܕܕܝܫܐ ܬܘܒܐܬܐ ܐܠܬܐܝܬ ܕܡܫܬܐ ܕܪܝܝܐܠܐ.**

(116) Ff. 698b-703a: **ܩܝܫܫܬܐ ܕܩܝܕܕܝܫܐ ܡܪܝܡܐ ܐܠܬܐܝܬ ܕܡܫܬܐ ܕܪܝܝܐܠܐ.** *Qišsat al-tūbānīyah Maryam al-Qublīyah.* The story of blessed Mary the Egyptian. Cf. GRAF, op. cit., I, 508.

(117) Ff. 703a-709b: **ܩܝܫܫܬܐ ܕܩܝܕܕܝܫܐ ܦܠܝܝܐ ܐܠܬܐܝܬ ܕܡܫܬܐ ܕܪܝܝܐܠܐ.** *Qišsat al-qiddīṣah Fālījīyā, allatī kānat zāniyah fī al-mubtadī', wa-šārat kāmīlah fī muntahāhā.* Story of St. Pelagia, who was a prostitute in the beginning and became perfect and exalted in her ending. Cf. GRAF, op. cit., I, 529.

(118) Ff. 709b-714b: **ܬܪܬܝܐ ܩܝܫܫܬܐ ܕܩܝܕܕܝܫܐ ܐܠܬܐܝܬ ܕܡܫܬܐ ܕܪܝܝܐܠܐ.** *Tartīb qīṣas al-nisā' al-shahīdāt wa-bi-al-azyad al-mutarajjulāt fī jihādihinna, allawātī istashadna quddām al-mulūk al-munāfiqīn.* Awwalan qīṣat al-shahīdah Taqlā, tilmīdhah Būluṣ al-rasūl. Series of stories of women martyrs, rather (who) acted like men in their struggle, who bore witness before hypocrite emperors. First,

**Marginalia:**



- (1) F. 469b: Prayer for the departed.
- (2) F. 750b: Copied at Dayr al-Za'farān by the monk, Bishārah, from Aleppo, who translated it from Syriac to Garshuni, beginning 1 Shubāt, 2044 A.Gr. (= 12 Feb., 1733 A.D.) and ending 13 Kānūn II, 2045 A.Gr. (= 24 Jan., 1734 A.D.).
- (3) F. 750b: Copied from a manuscript of Dayr al-Za'farān, which was dated 1490 A.Gr. (= 1178/9 A.D.), and translated into Garshuni in 2045 A.Gr. (= 1733/4 A.D.).
- (4) F. 751ab: The manuscript was acquired by Metropolitan State'os 'Abd al-Nūr from a merchant of Aleppo. He supplied it with a table of contents, 25 Tishrīn I (= 6 Nov.), 1876 A.D.
- (5) F. 751b: Purchased at Aleppo by Ni'matallāh 'Āzār and his son, Antūniyūs from a soldier in 1850 A.D. They donated it to the Monastery of St. Mark, 1 Aylūl (= 13 Sept.), 1874 A.D.

**Language(s):** Garshuni (Arabic written in Syriac letters)

**Date:** 13 Kānūn II, 2045 A.Gr. (= 24 Jan., 1734 A.D.)

**Material:** Paper      **Folia:** 353      **Lines:** 32

**Size:** 33 x 19 cm.      **Columns:** 2 (27 x 7.5, total 16 cm.)

**Binding, condition and other remarks:**

Bound in boards covered with polished leather. The leaves have occasionally been repaired with patches that cover a little of the text. The lower inner corners are progressively worn and are flaking away, but without significant loss of text, except ff. 745-750, where the renewer has supplied the missing text. F. 581 is missing.

**Manuscript Nos.:**

**Library:** 199B

**Baumstark:** 38\*

**Project No.:** JERU 0004-3-3

**Date filmed:** 1988 May 20

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512143

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 3

**Item:** 4

**Principal Work:** ܟܬܒܐ ܕܐܘܨܐܪ ܪܐܝܬܐ . *Ktaba d-awšar raze*. The book of the storehouse of the mysteries.

**Author:** Gregorius Abū al-Faraj Barhebraeus

**Contents:**

ܟܬܒܐ ܕܐܘܨܐܪ ܪܐܝܬܐ: ܟܬܒܐ ܕܐܘܨܐܪ ܪܐܝܬܐ. ܡܢ ܫܬܡܢ ܕܡܬܝܬܐ ܡܠܟܐ. *Ktaba da-awšar raze, pushshaqa d-kollah šurat ktab / men syame d-abun Mary Grigoryos, Mapryana d-Madnha, metnaššah b-Alaha*. The book of the storehouse of the mysteries, the commentary on the entire text (of the Bible) / from the writings of our father, Mar Grigoryos, Mafrian of the East, renowned in God. Cf. BAUMSTARK, 314, n. 1.

a) Pp. 1-2: Preface.

b) Pp. 2-837: Text.

(1) Pp. 2-64: Genesis.

(2) Pp. 65-97: Exodus.

(3) Pp. 97-112: Leviticus.

(4) Pp. 113-135: Numbers.

(5) Pp. 136-148: Deuteronomy.

(6) Pp. 149-151: Chronology of the patriarchs, from Adam to Nachor  
(the names of the last three patriarchs have not been filled in).  
Apparently unfinished.

(7) Pp. 153-161: Joshua.

(8) Pp. 161-174: Judges.

(9) Pp. 174-201: Samuel (I and II).

(10) P. 202: Chronology of the Judges. Unfinished (Othoniel).

(11) Pp. 208-367: Psalms.

(12) Pp. 367-407: Kings (I and II).

(13) Pp. 408-411: Chronology of the kings, from Saul to Sedecias.

(14) Pp. 412-428: Proverbs.

(15) Pp. 428-436: Ben Sirach.

(16) Pp. 437-442: Ecclesiastes.

(17) Pp. 442-452: Song of Songs.

- (18) Pp. 452-456: Wisdom.
- (19) Pp. 456-459: Ruth.
- (20) Pp. 459-474: Job.
- (21) Pp. 474-498: Isaiah.
- (22) Pp. 498-504: Hosea.
- (23) Pp. 504-506: Joel.
- (24) Pp. 506-509: Amos.
- (25) P. 509: Obadiah.
- (26) Pp. 509-510: Jonah.
- (27) Pp. 510-513: Micah.
- (28) Pp. 513-515: Nahum.
- (29) Pp. 515-517: Habakkuk.
- (30) Pp. 517-518: Zephaniah.
- (31) Pp. 518-519: Haggai.
- (32) Pp. 519-528: Zechariah.
- (33) Pp. 528-529: Malachi.
- (34) Pp. 529-541: Jeremiah.
- (35) Pp. 541-543: Lamentations.
- (36) Pp. 543-560: Ezekiel.
- (37) Pp. 560-575: Daniel.
- (38) Pp. 576-580: Chronology of the kings of the Babylonians, Persians,  
Greeks and Romans who ruled over Palestine, from  
Nebuchadnezzar to Vespasian.
- (39) Pp. 581-661: Matthew.
- (40) Pp. 661-684: Mark.
- (41) Pp. 684-724: Luke.
- (42) Pp. 725-750: John.
- (43) Pp. 753-773: Acts.
- (44) Pp. 774-777: James.
- (45) Pp. 777-779: (I) Peter.
- (46) Pp. 779-780: (I) John.
- (47) Pp. 781-790: Romans.
- (48) Pp. 791-803: I Corinthians.
- (49) Pp. 803-809: II Corinthians.
- (50) Pp. 810-813: Galatians.
- (51) Pp. 813-816: Ephesians.

- (52) Pp. 816-819: Philippians.
- (53) Pp. 819-821: Colossians.
- (54) Pp. 821-822: I Thessalonians.
- (55) Pp. 822-824: II Thessalonians.
- (56) Pp. 824-827: I Timothy.
- (57) Pp. 827-830: II Timothy.
- (58) Pp. 830-831: Titus.
- (59) P. 831: Philemon.
- (60) Pp. 831-837: Hebrews.

**Miniatures and decorations:**

**Marginalia:**

(1) P. 750-751: What appear to be liturgical pieces in honor of St. Simeon Stylites. They include, p. 751, a petition of Mar Ya'qob, that is, a versified prayer in the 12 syllable meter characteristic of the homilies of James of Sarug.

(2) P. 838: Versified praise of this commentary based on its title.

(3) P. 838: Reader's note by three monks from Ba-Sparina, Addai, Marqos and Abraham, in 1801 A.Gr. (= 1789/90 A.D.).

(4) P. 838: Notice of dedication (*waqf*) to the Church of our Lady in the Monastery of St. Mark in Jerusalem.

**Language(s):** Syriac

**Date:** 15 Ādhār, 1785 A.Gr. (= 15 Mar., 1474 A.D.).

**Material:** Paper      **Folia:** 418      **Lines:** 30 to 31 (rarely 27 to 35)

**Size:** 26 x 18 cm.      **Columns:** 2 (22 x 6, total 13 cm.)

**Binding, condition and other remarks:**

Bound in boards covered with polished leather. Water-stained. Pp. 1-2 a supply leaf of the 18/19th century. The paginator has skipped ## 454 and 455.

**Manuscript Nos.:**

**Library:** 41

**Baumstark:** --

**Project No.:** JERU 0004-3-4

**Date filmed:** 1988 May 20

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512143

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 3

**Item:** 5

**Principal Work:** Collection of two treatises on confession and eight lives of saints.

**Author:** Anonymous collector.

**Contents:**

1) Ff. 1b-111b: **ܟܬܒܐ ܕܠܚܘܬܐ ܕܠܥܡܐܢܐ ܕܡܢ ܡܬܪܥܝܢܐ** *Kitāb al-ru'ūs, al-maqūl min abahāt al-qiddīsīn*. The book of chapters, uttered by the holy Fathers. Anonymous in the manuscript, but the work of Cyrillus Ibn Laqlaq. Cf. GRAF, *Geschichte* II, 367-369.

2) Ff. 112a-187a: **ܩܝܫܫܐ ܕܡܪܝ ܫܝܡܥܝܢ ܕܡܪܝ ܫܝܡܥܝܢ ܕܡܪܝ ܫܝܡܥܝܢ** *fī al-ī'tirāf, yūdiḥ fīhā kayfīyat al-tarīq allatī yūšil ilā al-khalās min al-khatī'ah al-mādiyah wa-al-mustaqbalah*. ----- on confession, in which he explains the circumstances of the road by which (a Christian) attains salvation from sin, both past and future. This is the work of Cyril II Ibn Laqlaq that in some manuscripts is entitled, *Kitāb al-ī'tirāf*, The book of confession. Since it is written in the form of a dialogue between a master and a disciple, it is popularly known as, *Kitāb al-mu'allim wa-al-tilmīdh*, The book of the master and the disciple. Cf. GRAF, op. cit., II, 365-367. Unfinished at the end (22nd treatise).

3) Ff. 187a-191b: **ܩܝܫܫܐ ܕܡܪܝ ܫܝܡܥܝܢ** *Qiššat Mārī Shim'un*. The story of Mar Simeon. According to GRAF, op. cit., I, 530, this is the Simeon of Kafr 'Ābdīn. The account is a translation of the Syriac life found in Berlin Sachau MS. 221, ff. 57b-73a.

4) Ff. 192a-199a: **ܩܝܫܫܐ ܕܡܪܝ ܫܝܡܥܝܢ ܕܡܪܝ ܫܝܡܥܝܢ ܕܡܪܝ ܫܝܡܥܝܢ** *Qiššat al-shahīd al-qiddīs al-sharīf Mār Abay, wa-abīhi Adūr Fārwāzgard, wa-ummihi Astīnā, wa-khamsat ālāf shahīd alladhī inqatalū bi-sababihi*. The story of the holy, noble martyr, Mar Abai, his father Adhor Farwazgerd, his mother Astina and 5000 martyrs who were slain because of him. Cf. GRAF, op. cit., I, 523.

5) Ff. 199a-203a: **ܩܝܫܫܐ ܕܡܪܝ ܫܝܡܥܝܢ ܕܡܪܝ ܫܝܡܥܝܢ ܕܡܪܝ ܫܝܡܥܝܢ** *Qiššat al-qiddīs Mār Dīmai, tabīb al-anfus wa-al-ajsād*. The story of holy Mar Dometius, physician of souls and bodies. Cf. GRAF, op. cit., I, 525.

6) Ff. 203a-202b bis: **ܩܝܫܫܐ ܕܡܪܝ ܫܝܡܥܝܢ ܕܡܪܝ ܫܝܡܥܝܢ ܕܡܪܝ ܫܝܡܥܝܢ** *Qiššat al-qiddīs Māry Qūryāqūs wa-Yūlīta, ummihi*. Story of the holy Mar Cyriacus and Julitta, his mother. Cf. GRAF, op. cit., I, 500.

7) Ff. 202b bis-210b: **ܩܝܫܫܐ ܕܡܪܝ ܫܝܡܥܝܢ ܕܡܪܝ ܫܝܡܥܝܢ ܕܡܪܝ ܫܝܡܥܝܢ**

ܩܝܨܬܐ ܕܡܠܝܩܐ ܕܡܘܡܝܢܐ ܕܙܝܢܘܢ ܕܡܬܠܝܬܐ ܕܫܡܫ ܕܡܘܢܝܪܐ ܕܡܘܢܬܐ ܕܝܠܪܝܐ ܕܒܢܬܐ ܕܝܠܪܝܐ. *Qisṣat al-malik al-mu'min, Zaynūn, wa-khalīlatihī, Shams al-Munīr, al-muntajabah Ilāriyā, bintihim.* The story of the believing Emperor Zeno, his sweetheart, Shams al-Munīr, (and) the elect Hilaria, their daughter. Cf. GRAF, op. cit., I, 526 f.

8) Ff. 210b-213a: ܩܝܨܬܐ ܕܡܪܝܬܐ ܕܡܚܠܝܬܐ ܕܡܪܝܬܐ ܕܡܚܠܝܬܐ. *Qisṣat al-qiddīs al-mukarram, Mārī Yūhannā bn Awfīmīnūs.* The story of the honored saint, Mar John, son of Euphemianus. This is a version of the legend of St. Alexius, "the man of God." Cf. GRAF, op. cit., I, 497 f., no. 5.

9) Ff. 213a-227a: ܩܝܨܬܐ ܕܡܪܝܬܐ ܕܡܚܠܝܬܐ ܕܡܚܠܝܬܐ. *Qisṣat Mār Tūmā al-salīh.* The story of the apostle St. Thomas. Cf. GRAF, op. cit., I, 264, no. 9.

10) Ff. 227a-232b: ܩܝܨܬܐ ܕܡܪܝܬܐ ܕܡܚܠܝܬܐ ܕܡܚܠܝܬܐ. *Qisṣat Mār nās (lege: Mārīnā) al-qiddīṣah al-tāhirah allatī ja'alat ----hā fī ----.* The story of the holy, pure Marina, who put ----- . Cf. GRAF, op. cit., I, 508 f.

#### Miniatures and decorations:

##### Marginalia:

- (1) F. 1a: Reader's note in Garshuni of the deacon, Sulaymān, son of Hannā, '46.
- (2) F. 1a: Reader's note in Arabic, dated 1730 (?).
- (3) F. 1a: Notice of dedication (*waqf*) in Garshuni to the Church of our Lady (in the Monastery of St. Mark) in Jerusalem.
- (4) F. 1a: Notice of dedication in Arabic to the Monastery of St. Mark.
- (5) F. 1a: Reader's note of Jirjis Hannā.
- (6) F. 111b: Pious sayings, in Garshuni and Arabic.
- (7) F. 232b: Copied during the pontificates of Patriarch Mar Īgnātiyūs 'Abdallāh, from ܩܝܨܬܐ ܕܡܪܝܬܐ ܕܡܚܠܝܬܐ ܕܡܚܠܝܬܐ, and Mafrian Mar Bāsīllyūs Ilīyā, from the village of Dayr Mār Ilīyā.
- (8) F. 232b: The manuscript belongs to the nun, ܡܪܝܬܐ ܕܡܚܠܝܬܐ, daughter of Mubārak al-Barād'ī from Mārdīn, who copied it for her own use.
- (9) Rear cover: Pss. 148:6-149:6, in Syriac.
- (10) Rear cover: Fragment of a liturgical manuscript, in Syriac.

**Language(s):** Garshuni (Arabic written in Syriac letters)

**Date:** 15 Āb, 1864 A.Gr. (= 15 Aug., 1553 A.D.)

**Material:** Paper      **Folia:** 221      **Lines:** 28 to 38

**Size:** 31 x 20 cm.      **Columns:** 2 (25 x 7, total 15 cm.)

**Binding, condition and other remarks:**

Bound in wooden boards covered by embossed, polished leather. Considerable damage from bookworms. Mildewed. Ff. 212-232 are bled through. The foliator has skipped ## 70-79 and 160-169, but has duplicated ## 201-209.

**Manuscript Nos.:**

**Library:** 183

**Baumstark:** 19\*

**Project No.:** JERU 0004-3-5

**Date filmed:** 1988 May 23

**Reduction ratio:** 42X    **Emulsion:** Vesicular    **GSU No.:** 1512143

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 3

**Item:** 6

**Principal Work:** Collection of homilies and other religious treatises.

**Author:** Anonymous collector.

**Contents:**

1) Ff. 1a-4a: **ܐܘܒܐ ܡܢ ܚܒܬܐ ܕܠܡܢܬܐ ܕܡܪܝܬܐ**. *Juz'an min Kitāb al-mu'allim wa-al-tilmīdh*. Part of the Book of the Master and the Disciple. This is the work on confession by Patriarch Cyril Ibn Laqlaq. It bears a number of different titles in different manuscripts, but this is the one that it is best known by. Cf. GRAF, *Geschichte* II, 365-367. Unfinished at the end (1st treatise). The work is repeated and completed below, ff. 108a-197b.

2) Ff. 4b-22a: **ܡܝܡܪ ܡܝܢ ܩܠܐ ܝܫܘܥ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**. *Mīmar min qawl Yūhannā Fam al-Dhahab 'alā al-tawbah wa-'alā tanāwul al-asrār al-ilāhīyah*. Homily delivered by John Chrysostom on repentance and on the reception of the divine mysteries. Presumably identical with one of the homilies on the Eucharist indicated in GRAF, *Geschichte* I, 346 and 350. *Incipit*: **ܬܗܝ ܕܠܐ ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**...

3) Ff. 22a-34a: **ܡܝܡܪ ܡܝܢ ܩܠܐ ܡܪ ܝܫܘܥ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**. *Mīmar min qawl Mār Ya'qūb al-Sarūjī, qālahu 'ala naf' al-Qurbān lil-amwāt bi-dhāk al-'ālam*. Homily delivered by Mar James of Sarug, which he delivered on the benefit of the Eucharist for the dead in the next world. Cf. GRAF, *op. cit.*, I, 451. *Incipit*: **ܬܗܝ ܕܠܐ ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**...

4) Ff. 34a-39b: **ܡܝܡܪ ܡܝܢ ܩܠܐ ܝܫܘܥ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**. *Mīmar qālahu al-qiddīs Yūhannā Fam al-Dhahab 'alā yawm 'īd al-Sha'ānīn al-sharīf*. Homily delivered by St. John Chrysostom on the illustrious feastday of Palm Sunday. Cf. GRAF, *op. cit.*, I, 345. *Incipit*: **ܬܗܝ ܕܠܐ ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**...

5) Ff. 39b-43a: **ܡܝܡܪ ܡܝܢ ܩܠܐ ܝܫܘܥ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**. *Mīmar qālahu al-qiddīs Yūhannā Fam al-Dhahab, batriyark al-Qustanīnīyah, 'alā al-'ashāl'] al-sirrī wa-ghasl arjul al-talāmīdh; yuqra' bukraḥ Khamīs al-'Ahd al-Kabīr*. Homily delivered by St. John Chrysostom, Patriarch of Constantinople, on the Supper of the Mysteries and on the washing of the feet of the disciples; it is read in the morning of Great Thursday of the Covenant. Cf. GRAF, *op. cit.*, I, 346 f. *Incipit*: **ܬܗܝ ܕܠܐ ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**...



...למחשבה: וְכִּי קָדַם מִהֵנָּה זֶה לְכַנֵּס אֶת יְהוָה לְפָנָיו

6) Ff. 43a-50b: **בְּיָמֵינוּ מִן הַיָּמִים הַזֵּה הָיָה לְכַנֵּס אֶת יְהוָה לְפָנָיו**  
*Bayān sabab šawm yawm al-arba'ah wa-al-jum'ah, wa-wujūbuhu wa-manfa'atuhu*. Exposition of the reason for the fast of Wednesday and Friday, its obligations and its benefit. *Incipit:* **כֵּן הָיָה**  
**הַיָּמִים הַזֵּה לְכַנֵּס אֶת יְהוָה לְפָנָיו**... This is the 7th treatise of the work by Severus Ibn al-Muqaffa' that is known as the *Kitāb al-īdāh*. Cf. GRAF, op. cit., II, 309-311.

7) Ff. 50b-54a: **מִן הַיָּמִים הַזֵּה הָיָה לְכַנֵּס אֶת יְהוָה לְפָנָיו**  
----- *mukhtašš 'alā al-amānah al-šahīhah wa-'alā al-tathlīth wa-al-tawhīd wa-'alā al-Bī'ah al-'aqlīyah al-w[āhidah]*. -----  
especially concerning the true faith, concerning the Unity and the Trinity, and concerning the [one] interior Church. Unidentified. Two other copies of the work are found in this library in MSS. 49 and 248. *Incipit:* **וְכִּי קָדַם מִהֵנָּה זֶה לְכַנֵּס אֶת יְהוָה לְפָנָיו**  
**הַיָּמִים הַזֵּה לְכַנֵּס אֶת יְהוָה לְפָנָיו**...

8) Ff. 54a-57b: **מִן הַיָּמִים הַזֵּה הָיָה לְכַנֵּס אֶת יְהוָה לְפָנָיו**  
**הַיָּמִים הַזֵּה לְכַנֵּס אֶת יְהוָה לְפָנָיו**... *Mīmar lil-qiddīs Mār Ya'qūb yufassir al-kalimah lahu (?) qālahā Rabbunā fī al-Injīl al-muqaddas: Mādā yufīd al-insān law rabiha al-'ālam kullahā wa-hassara nafsahu*. Cf. GRAF, op. cit., I, 450; cf. also BAUMSTARK, 155, n. 3. *Incipit:* **וְכִּי קָדַם מִהֵנָּה זֶה לְכַנֵּס אֶת יְהוָה לְפָנָיו**  
**הַיָּמִים הַזֵּה לְכַנֵּס אֶת יְהוָה לְפָנָיו**...

9) Ff. 57b-62a: **מִן הַיָּמִים הַזֵּה הָיָה לְכַנֵּס אֶת יְהוָה לְפָנָיו**  
**הַיָּמִים הַזֵּה לְכַנֵּס אֶת יְהוָה לְפָנָיו**... *Sedro for the feast of the Ascension. Incipit:* **וְכִּי קָדַם מִהֵנָּה זֶה לְכַנֵּס אֶת יְהוָה לְפָנָיו**  
**הַיָּמִים הַזֵּה לְכַנֵּס אֶת יְהוָה לְפָנָיו**...

10) Ff. 62a-69b: **מִן הַיָּמִים הַזֵּה הָיָה לְכַנֵּס אֶת יְהוָה לְפָנָיו**  
**הַיָּמִים הַזֵּה לְכַנֵּס אֶת יְהוָה לְפָנָיו**... *Mīmar al-qiddīs Mār Ya'qūb, qālahu 'alā khišām al-Shaytān (lege: al-Shaytān) ma'a Sayyidinā*. Homily of St. James (of Sarug), which he delivered concerning the dispute of Satan with our Lord. Cf. GRAF, op. cit., I, 450; cf. also BAUMSTARK, 155, n. 2 (from p. 154). *Incipit:* **וְכִּי קָדַם מִהֵנָּה זֶה לְכַנֵּס אֶת יְהוָה לְפָנָיו**  
**הַיָּמִים הַזֵּה לְכַנֵּס אֶת יְהוָה לְפָנָיו**...

11) Ff. 69b-75b: **מִן הַיָּמִים הַזֵּה הָיָה לְכַנֵּס אֶת יְהוָה לְפָנָיו**  
**הַיָּמִים הַזֵּה לְכַנֵּס אֶת יְהוָה לְפָנָיו**... *Mīmar wādā'ahu al-qiddīs al-nafīs Mār Ya'qūb, usquf madīnat Sarūj, 'anā (lege: 'alā?) dukhūl al-Masīh ilā al-Haykal 'alā yad Shim'un al-Shaykh*. Homily composed by the precious saint, Mar James, bishop of the city of Sarug, concerning the entry of Christ into the Temple on the arm of Simeon, the Old Man. Cf. GRAF, op. cit., I, 448; cf. also BAUMSTARK, p. 155, n. 2 (from p. 154). *Incipit:* **וְכִּי קָדַם מִהֵנָּה זֶה לְכַנֵּס אֶת יְהוָה לְפָנָיו**  
**הַיָּמִים הַזֵּה לְכַנֵּס אֶת יְהוָה לְפָנָיו**...

12) Ff. 75b-78b: **ܡܡܪܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ** *Mīmar lil-ab al-qiddīs Mār Afrīm 'alā mawlid Yūhannā al-Ma'madān*. Homily by the holy father, Mar Efrem, on the birth of John the Baptist. Cf. GRAF, op. cit., I, 427. *Incipit*: **ܡܡܪܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ**...

13) Ff. 79a-87b: **ܡܡܪܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ** *Me'mra d-Mary Apreym 'al Maryam wa-Yawsep w-ħesda d-men Yudaye*. Homily of Mar Efrem on Mary and Joseph and the reproach (that they received) from the Jews. In Syriac and Garshuni in parallel columns. Not identified in either BAUMSTARK or GRAF, op. cit. *Incipit*: **ܡܡܪܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ**...

14) Ff. 87b-92a: **ܡܡܪܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ** *Me'mra d-Mary Yaqob mallpana 'al qyamta d-mite*. Homily of Mar James, doctor, on the resurrection of the dead. In Syriac and Garshuni. Cf. GRAF, op. cit., I, 451; not identified in BAUMSTARK. *Incipit*: **ܡܡܪܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ**...

15) Ff. 92a-107b: **ܡܡܪܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ** *Qiṣṣat al-qiddīs al-tāhir wa-al-ab al-rūhānī wa-al-usquf al-mu'allim, Mār Jibrā'īl*. The story of the pure saint, spiritual father and teacher bishop, Mar Gabriel. This is Gabriel of the Monastery of Qartamin, who died in 667. Cf. P. PEETERS, *Bibliotheca hagiographica orientalis* (Bruxelles, 1910), p. 71; and GRAF, op. cit., I, 526. Inc. at the end. *Incipit*: **ܡܡܪܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ**...


16) Ff. 108a-197b: **ܡܡܪܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ** *...nabtadi'...wa-naktub juz'an min Kitāb al-mu'allim wa-al-tilmīd, wa-huwa ithnayn wa-'ishrūn maqālah*. ...we begin...to write a part of The book of the master and the disciple; it consists of twenty-two articles. Despite the title, this seems to be substantially the entire work, which is attributed by the authorities to Patriarch Cyrillus Ibn Laqlaq. Cf. GRAF, op. cit., II, 365-367.

17) Ff. 198a-204b: **ܡܡܪܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ** *Hādhā al-mīmar min qawl al-qiddīs Mār Ishāq, qālahu 'alā 'īd al-Bishārah*. This is a homily delivered by the holy Mar Isaac, which he delivered concerning the feast of the Annunciation. Cf. GRAF, op. cit., I, 440 f. *Incipit*: **ܡܡܪܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ**...

#### Miniatures and decorations:

##### Marginalia:

- (1) F. 1a: Epitaph for a scribe.
- (2) F. 1a: Pen trials, including the Syriac alphabet.
- (3) F. 1a: Notice of dedication (*waqf*) to the church of the Syrians of the Resurrection in

(4) F. 197b: Copied by Bahnām, the sinner.  
 (5) F. 204b: The names of the Syrian months.  
 (6) F. 205a: Reader's note in Arabic by Khūrī ʿIsā of the Church of Mār Bahnām in Cairo, located within the Church of Abū Mīnā, Tue., 9 Ayyār, 1657 [A.L.] (= 19 May, 1665 A.D.).  
 (7) F. 205b: A verse in honor of the Virgin Mary, in Garshuni: 

**Date:** 17th century

**Size:** 28 x 17 cm.      **Columns:** 2 (21 x 6, total 13 cm.)

Bound in cloth covered boards. The rubrics are faded in some places and are poorly legible in the film, which was somewhat overexposed.

## Library: 184

**Project No.: JERU 0004-3-6**

**Date filmed:** 1988 May 23

Reduction ratio: 42X      Emulsion: Vesicular      GSU No.: 1512143

**Item: 7**

**Author:** Gregorius Abū al-Faraj Barhebraeus.

Ff. 1b-169b: **ספר חובות הלבבות**, ספר החובות והפירות; **ספר המעשרים**; **ספר השלחן ערוך**; **ספר התענית**; **ספר האמונה**. *Al-kitāb al-naḥālīyīm al-musammā Ṭihīqūn, ay kitāb al-ādāb; wa-huwa jāmi' al-diryāqīn al-jasadānī wa-al-rūhānī, 'alá fadā'il anwā' al-a'māl, 'alá ra'y al-ābāl'] al-mudabbbirāniyyin / tašnif...Mār Ghrīghūrīyūs, Mafrīyān al-Mashriq, umm al-anwār, alladhī huwa Abū al-Faraj ibn Hārūn al-Mutatabbib, al-ma'rūf bi-al-'Ibrī.* The precious book that is entitled Ethicon, that is, book of good morals; it gathers together the corporeal and spiritual antidotes in regard to virtues and kinds of actions, following the opinion of the Fathers who were guides / composed by...Mar Gregorius, Mafrian of the East, the mother of luminaries, who is Abū al-Faraj, son of Aaron the Physician, who is known as the Hebrew. Cf. GRAF, *Geschichte* II, 278; cf. also BAUMSTARK, 315, n. 4.

- c) Ff. 2a-169b: Text. There is a hidden lacuna in the text, f. 136a; the end of section 5 of chapter 9 of treatise 4 to the beginning of section 2 of chapter 10 of the same treatise is missing.

Decorative designs occasionally separate divisions of the text. There are also many marginal design, especially near the beginning.

(1) F. 1a: Dedicated to the Monastery of St. Mark by Maryam Zaḥṭar, in memory of her deceased husband, the deacon Tūmā, 1803 A.D./1217 A.H. Brought (to Jerusalem) by the deacon, ‘Abd al-Nūr, son of Maqdasī Hannā Māzi jī.

- (2) Ff. 99b, 105b, 130b, 146b and passim: Copied by Tūmā, son of Denha Turaya, 2035 A.Gr. (= 1723/4 A.D.).
- (3) F. 169b: Copied at Dayra d-Khurkma.

- (4) F. 175b: Note signed by the deacon, 'Abd al-Nūr.  
(5) F. 175b: Reader's note of the deacon, Hannā al-'Attār, 2039 A.Gr./1141 A.H. (= 1728 A.D.).  
(6) F. 175b: Reflections on the Trishagion, in Syriac.  
(7) F. 176b: Graffiti and pen trials of pupils.  
(8) F. 176b: "Remember thy servant, Būluš."

**Language(s):** Garshuni (Arabic written in Syriac letters)

**Date:** Sat., 28 Adhār, 2035 A.Gr. (= 8 Apr., 1724 A.D.).

**Material:** Paper      **Folia:** 176      **Lines:** 26

**Size:** 33 x 21 cm.      **Columns:** 2 (23 x 7, total 15 cm.)

**Binding, condition and other remarks:**

Bound in leather covered boards, well worn. Some bleed-through in a few places.  
Occasional ink smears.

**Manuscript Nos.:**

**Library:** 188

**Baumstark:** --

**Project No.:** JERU 0004-3-7

**Date filmed:** 1988 May 23

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512143

Library: St. Mark's Convent. Jerusalem

Roll: 3

Item: 8

Principal Work: **كتاب التاريخ** *Kitāb al-tawārīkh* History book.

Author: Patriarch Michael I.

Contents:

1) Ff. 1b-363a: **كتاب التاريخ** *Kitāb al-tawārīkh*, alladhī huwa min tasnīf al-ab al-marhūm al-batriyark al-fādil, Mār Mikhā'ī; wa-qad nazzamahu wa-rattabahu wa-jama'ahu min tawārīkh sābiqah, min al-'Atīqah, min Yūsīfūs wa-Awsābiyūs, wa-min al-Hadīthah, min Yūhannā al-Amidī wa-Zakharyā al-Mantiqī wa-Qūrā al-Sarūjī wa-ghayrihim. ilā hadd zamānihi alladhī rattabahu fīhi, ilā hīn niyāhatihi 'inda khitām hādhā al-mujallad... History book / composed by the late father, the virtuous patriarch, Mar Michael, who ordered, arranged and compiled it from previous histories, from the Old Testament, from Josephus and Eusebius, and from the New Testament, from John of Amida, Zachary the Rhetor, Cyrus of Sarug and others, down to the time of him who arranged it, until the time of his resting, at the conclusion of this tome... The Michael in question is Patriarch Michael I. Cf. GRAF, op. cit., II, 267; cf. also BAUMSTARK, 300, nn. 5 and 6. There are two large gaps in the text, ff. 329a-333a and 334a-335b, presumably where there were lacunae in the archetype.

2) Ff. 363b-385a: Continuations of the history.

a) Ff. 363b-371b: **اسماء التاريخ** *Asmā' al-batārikah* alladhīn qāmū fī bī'atinā al-mustaqīmat al-majā, wāhid ba'd ākhar, min Sāwīrūs al-qiddīs

*al-sa'īd ilā al-yawm*. The names of the patriarchs who have arisen in our orthodox church, one after the other, from the holy (and) blessed Severus until today. The last name in the list is that of Mikhā'il, the compiler of the history. Beginning with Cyriacus, the 17th patriarch in the list, the bishops ordained by each patriarch are also listed.

b) Ff. 371b: **اسماء واهل الحفصه الحب واهل**  
**طاه** *Asmā' ru'asā' al-kahanah alladhīn sārū bi-Ūrashlam*. The names of the bishops who reigned in Jerusalem. 87 bishops, beginning with James, the brother of the Lord, are listed. No. 85, Ignāṭiyūs, has been crossed off in pencil, his successor, Athanāsiyūs, has been renumbered 85, and his successor, Ignāṭiyūs, has been renumbered 86 and is indicated as being a martyr.

c) F. 272a: **اسماء واهل الحفصه الحب واهل**  
**طاه** *Asmā' ru'asā' al-kahanah alladhīn sārū bi-al-Ruhay*. The names of the bishops who were reigned in Edessa. 74 names are listed, from Addai to Basilīyūs.

d) F. 272a: **اسماء واهل الحفصه الحب واهل**  
**طاه** *Asmā' ru'asā' al-kahanah alladhīn sārū bi-Malatīyah*. The names of the bishops who were reigned in Melitene. 28 names are listed, from Lā'untiyūs to Īwānnīs.

e) F. 272a: **اسماء واهل الحفصه الحب واهل**  
**طاه** *[Asmā' ru'asā' al-kahanah] alladhīn sārū bi-Amīd*. The names of the bishops who were reigned in Amida. 22 names are listed, from Īwānnīs to Īwānnīs.

f) F. 272a: **اسماء واهل الحفصه الحب في الحفصه**  
**طاه** *[Asmā' ru'asā' al-kahanah] alladhīn fī Tagrīt ba'd Bābay al-shahīd*. The names of the bishops who were in Tagrit after Bābai, the martyr. 27 names are listed, from Garmai to Ghrīghūriyūs al-Mantiqī.

g) Ff. 372b-375a: **اسماء الملوك واهل الحفصه الحب واهل**  
**طاه** *Asmā' al-mulūk wa-ru'asā' al-kahanah alladhīn sārū lil-Arman, kamā hum marsūmīn 'indahum fī khattihi*. The names of the kings and bishops who reigned over the Armenians, as they are recorded by them in their

script.

h) Ff. 375a-376a: **أسماء رجال الحقايا الحساريين** *Asmā' al-jāthaliqāt al-Nasātirah*. The names of the catholici of the Nestorians. 39 names are listed, with short historical notes, from Aqaq to the successor of Mari (II), whose name (Yohannan V) is omitted.

i) Ff. 376b-383a: **أسماء البطاركة الذين جلسوا على كرسي أنطاكية وأعدادهم** *Asmā' al-batārikah alladhīn jalasū 'alā kursī (lege: al-kursī) al-Anṭākī wa-'adaduhum*. Names of the patriarchs who have sat on the throne of Antioch and their number (in the series). 139 names are listed, from St. Peter to Ignātiyūs Mattayūs. Beginning with #134, the prelates ordained by each patriarch are listed.

j) Ff. 383b-385a: **رسالة أرسلناها إلى تير عبد الله سنة ٢١٣٢** *Sūrat risālah arsalnahā li-Tūr al-'Ābdīn, al-muharrarah il'ah wa-'ishrīn fī shahr Ayyār, sanat 2132 Yūnānīyah*. Text of the letter we sent to Tūr al-'Ābdīn, dated 29 Ayyār, 2132 A.Gr. (= 10 June, 1821 A.D.).

#### Miniatures and decorations:

#### Marginalia:

(1) F. 1a: Arabic verse in Garshuni, on the work of a scribe.

(2) F. 385a: Notice concerning the massacre of the Armenians by Sultan 'Abd al-Hamīd, 2205 A.Gr./1895 A.D./1308 A.H.

Language(s): Garshuni (Arabic written in Syriac letters)

Date: Tues., 5 Kānūn II (= 17 Jan.), 1899 A.D.

Material: Paper      Folia: 385      Lines: 38 to 42

Size: 32 x 22 cm.      Columns: 1 (29 x 18 cm.), 2 and 3 and occasionally even more columns, varying greatly in width

#### Binding, condition and other remarks:

Bound in boards covered with polished leather, embossed with gilt ornamentation.

Manuscript Nos.:



Library: 210

Baumstark: 35\*

Project No.: JERU 0004-3-8

Date filmed: 1988 May 23

Reduction ratio: 42X      Emulsion: Vesicular      GSU No.: 1512143

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 3

**Item:** 9

**Principal Work:** **ܡܚܬܒܢܘܬ ܙܒܢܐ**. *Maktbanut zabne*. Chronicle of the ages.

**Author:** Gregorius Abū al-Faraj Barhebraeus.

**Contents:**

Ff. 1a-402b: **ܡܚܬܒܢܘܬ ܙܒܢܐ**. *Maktbanut zabne / d-Bar 'Ebraye*. Chronicle of the ages / by Barhebraeus. Cf. BAUMSTARK, 318, n. 6.

a) F. 1ab: Introduction. Inc. at the beg.

b) Ff. 1b-241a: **ܦܠܓܘܬܐ ܩܕܡܝܬܐ ܕܐܠܟܪܘܢܐ**. *Pelguta qadmayta da-Kronograpiya*. The first part of the Chronography. This is the part that deals with secular history. Ff. 221a-241a records history from 683 A.H. (= 1284/5 A.D.) to 1714 A.Gr. (= 1402/3 A.D.), largely after the death of the author (1286 A.D.) and hence must represent a continuation of the work, perhaps begun by the author's brother, Baršawma.

c) Ff. 242a-250b: **ܩܠܝܠ ܡܢ ܟܬܒܐ ܕܡܚܬܒܢܘܬ ܙܒܢܐ**. *Qallil men Ktaba da-maktab zabne*. A little from the annals. This is an addition to the secular history, covering the years 1705-1803 A.Gr. (= 1393-1492 A.D.). Inc. at the end.

d) Ff. 251a-390a: **ܟܬܒܐ ܕܐܦܪܝܢܐ ܕܡܚܬܒܢܘܬ ܙܒܢܐ**. *Ktaba d-Eqlesiyastiqi, awkeyt pelguta d-tarteyn d-Maktbanut zabne, d-sim l-qaddisha tubtana Mary Grigoriyos, d-hu Abū al-Faraj Militinaya, bar Ahron, Mapryana d-Madnha*. The book of church history, that is, the second part of The Chronicle of the ages, which was composed by the blessed saint, Mar Gregorius, who is Abū al-Faraj of Melitene, son of Aaron, Mafrian of the East. Ff. 321 and 321 bis are glued together, but the pages that could not be filmed, ff. 321b-321a bis, are apparently blank.

e) 390a-393b: Continuation of the history by the author's brother, Baršawma. It includes, f. 391ab, a list of 31 works of Barhebraeus.

f) Ff. 393b-402b: A continuation of the history by an anonymous writer. Inc. at the end (down to 1807 A.Gr. = 1495/6 A.D.).

**Miniatures and decorations:**

**Marginalia:**

(1) Front cover: An index of the gatherings.

(2) F. 232b: Record of the death of Mu'allim Našrallāh al-Sā'in, of the Salīb family.

nephew of Khūrī Bahnām, 16 Tishrīn I, 1982 A.Gr. (= 26 Oct., 1670 A.D.).

(3) F. 241a: Record of a meteor and a violent thunder storm without rain that occurred in June and July of 1814 A.Gr. (= 1503 A.D.).

(4) F. 241a: Record of a six day storm that occurred in August of 1882 (A.Gr. = 1571 A.D.).

(5) F. 403ab: Sketch of the life of Barhebraeus taken from **ܟܬܒܐ ܢܥܡܐ ܕܠܝܐܘܠܐܕ ܡܕܪܝܬܐ** *Kiṭāb al-naḡā'is li-awlād al-madāris*. The book of gems by the sons of the schools (Beirut, 1878). Not mentioned in GRAF, *Geschichte*.

**Language(s):** Syriac

**Date:** Between 1807 and 1814 A.Gr. (= between 1496 and 1503 A.D.).

**Material:** Paper      **Folia:** 404      **Lines:** 22 to 33

**Size:** 27 x 16 cm.      **Columns:** 2 (21 x 6, total 13 cm.)

**Binding, condition and other remarks:**

Bound in leather covered boards, worn at the edges. Water-stained and worm-damaged. The final leaves are tattered at the edges. Apparently the leaves were loose, but have been repaired. The foliator has given #74 to two successive leaves.

**Manuscript Nos.:**

**Library:** 211

**Baumstark:** 36\*

**Project No.:** JERU 0004-3-

**Date filmed:** 1988 May 23

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512143

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 3

**Item:** 10A

**Principal Work:** Syrian Orthodox Church (Jacobite). Offices for the midpoint day of the Fast.

**Author:**

**Contents:**

Ff. 1b-8a: ----- **ܩܠܝܬܐ ܕܝܥܡܐ** -----, ----- *pelgeh d-sawma* -----, ----- mid point of the Fast -----, A hymnary for the day on which the midpoint of the Fast is celebrated.

a) Ff. 1b-3a: Vespers.

b) Ff. 3a-6b: Midnight office.

c) Ff. 6b-8a: Matins.

**Miniatures and decorations:**

**Marginalia:**

(1) F. 1a: The manuscript was renewed and dedicated to the Monastery of St. Mark, 18 Tishrīn I (= 31 Oct.), 1910 A.D. Renewed by the priest, Hannā, son of the late Maqdasī Malkī Kandūr, during the pontificate of Metropolitan Ghrīghūriyūs Afrām al-Sadādī of Jerusalem.

(2) F. 8a: Copied by Khūrī Mūsā Hātūm.

**Language(s):** Syriac

**Date:** Fri., 5 Shubāt, 1986 A.Gr. (= 15 Feb., 1675 A.D.).

**Material:** Paper      **Folia:** 8      **Lines:** 21

**Size:** 29 x 20 cm.      **Columns:** 2 (23 x 6, total 13 cm.)

**Binding, condition and other remarks:**

Bound together with another manuscript, probably as a supplement to it. Worm-damaged. F. 1 is torn, with the loss of part of the title. F. 2 is also torn, but without loss of text.

**Manuscript Nos.:**

**Library:** 54(A)

**Baumstark:** --

**Project No.:** JERU 0004-3-10(A)

**Date filmed:** 1988 May 23

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512143

**Library:** St. Mark's Convent, Jerusalem

**Roll:** 3

**Item:** 10B

**Principal Work:** Syrian Orthodox Church (Jacobite). Hymnary for the ferias of the Annunciation and for the feast of the Nativity.

**Author:**

**Contents:**

Ff. 10a-112b: Hymnary for the derias of the Annunciation and for the feast of the Nativity.

a) Ff. 10a-103b: **ܬܟܣܐ ܕܡܫܬܡܠܐ ܒܝܐܡܬܐ ܫܚܝܡܐ ܕܫܒܒܪܐ ܒܐܬܡܢܐ ܩܝܢܬܐ** *Taksa d-meshtamle b-yawmata shhime d-Subbara, ba-tmane qinata*. The order (of hymns) that is observed on ordinary days of (the season of) the Annunciation.

(1) Ff. 10a-20b: First tone.

(2) Ff. 20b-30a: Second tone.

(3) Ff. 30a-39b: Third tone.

(4) Ff. 39b-50a: Fourth tone.

(5) Ff. 50a-63b: Fifth tone.

(6) Ff. 63b-76a: Sixth tone.

(7) Ff. 76b-89b: Seventh tone.

(8) Ff. 89b-103b: Eighth tone.

b) Ff. 103b-117b: **ܬܟܣܐ ܕܡܫܬܡܠܐ ܒܝܐܬܐ ܩܕܝܫܐ ܕܝܠܕܐ** *Taksa d-meshtamle b-e'da qaddisha d-Yalda*. The order (of hymns) that is observed on the holy feast of the Nativity.

a) Ff. 103b-105a: Vespers.

b) Ff. 105a-112b: Midnight office.

c) Ff. 113a-117a: Matins.

d) F. 117ab: Mass.

**Miniatures and decorations:**

**Marginalia:**

(1) F. 117b: Remember the miserable scribe and his sons, Bahnu, Nisan, Luqa and Denha, his wife, his daughters, Sara and ---, his parents and teachers.

**Language(s):** Syriac

**Date:** 15/16th century

**Material:** Paper      **Folia:** 108      **Lines:** 22

**Size:** 29 x 20 cm.      **Columns:** 2 (24 x 7.5, total 16 cm.)

**Binding, condition and other remarks:**

Bound in wooden boards with a leather spine. Considerable worm damage. Bleed-through also considerable. Some water stains. Bound together with a hymnary for the midpoint of the Fast.

**Manuscript Nos.:**

**Library:** 54(B)

**Baumstark:** --

**Project No.:** JERU 0004-3-10(B)

**Date filmed:** 1988 May 23

**Reduction ratio:** 42X      **Emulsion:** Vesicular      **GSU No.:** 1512143